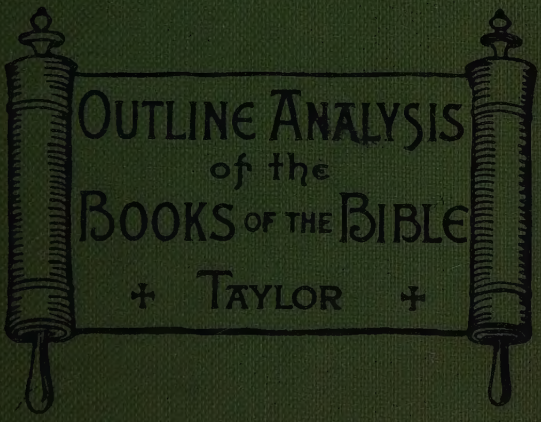

OUTLINE ANALYSIS
of the
BOOKS OF THE BIBLE
TAYLOR

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OUTLINE ANALYSIS

OF THE

BOOKS OF THE BIBLE

BY

PROF. BARNARD C. TAYLOR.

THE OLD TESTAMENT.

PHILADELPHIA
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INTRODUCTION.

1. There are four classes of books in the Old Testament: The Law, consisting of the five books of Moses, from Genesis to Deuteronomy, which show how the Theocracy was established, and contain the laws that were to govern it; the Historical Books, comprising those from Joshua to Esther, which give the course of the Theocracy through its periods of prosperity, decline, exile, and restoration, in order to show the mercy, love, and holiness of God, and the wickedness of men; the Poetical Books, comprising those from Job to the Song of Solomon, which for the most part give the religious experiences of those who had appropriated to themselves the truths that God had revealed; and the Prophetical Books, comprising those from Isaiah to Malachi, which give the reproofs, warnings, and promises by which God sought to keep Israel faithful to himself. The Hebrews themselves arranged all the books into three classes, placing most of the Histori-

cal Books with the Prophetical, and calling them all "The Prophets," and placing the rest of the Historical Books with the Poetical, and calling these "The Writings," *i. e.*, the Holy Writings. They sometimes designated the latter, by the most important of the collection, "The Psalms." Thus in the New Testament they are called, "The Law of Moses, the Prophets, and the Psalms."

2. The books of the Old Testament were produced during a period of about a thousand years. As we have them in our Bible they are not arranged in their chronological order. This is especially to be remembered in reading the Prophetical Books. In some cases it is impossible to determine accurately the date of the books, but we can understand them better when we know the circumstances in the midst of which they were produced. There is a great advantage in studying the books in their chronological order.

3. It is to be observed that in the case of the Historical Books the names of the authors are not given. The authors and dates have to be determined from a study of the books themselves. This is sometimes difficult to do. There is, however, no serious lack of agreement about these books. In the case of the

Pentateuch, it is claimed by some that the books were written at various times far later than the days of Moses. It is sufficient here to say that this claim has not been satisfactorily proved to be true. It is no doubt true that some parts of the Pentateuch were added after the death of Moses. But we may accept with confidence the historical trustworthiness of the whole. It is also claimed that some of the Prophets—*e. g.*, Isaiah and Zechariah, consist of writings by different men. There are good authorities on both sides of this question. Of course, our view of the date of a prophecy will help to determine our idea of its meaning. So also there are different views about the authorship of the Poetical Books. But their value will remain substantially the same whoever wrote them.

4. The names that have been given to the different books have arisen either from the men who wrote them, as in the case of the Prophets, or from the character of the most important contents, as in the case of the Historical Books. The division into chapters and verses arose after the books were written. The chapter division is supposed to have been made in the thirteenth century of the Christian era; the verse division was made earlier. These divisions

often obscure the thought, and, though convenient for reference, should generally be ignored in reading a book. The headings of the chapters are of course no part of the original writing. Words printed in italics do not stand for any corresponding words in the original, but were deemed necessary to give the complete thought. When the name of God is printed in small capitals it is to indicate that the name in the Hebrew is Jehovah. There is no reason why it should not appear as such, except an ancient superstition of the Jews. The thought is often obscured by substituting the name "Lord" for "Jehovah."

5. Hebrew poetry is distinguished from prose by a certain correspondence between the members of a verse called "parallelism." This correspondence is in the thought rather than in the metre. Sometimes the terms of the second member are synonymous with those of the first; sometimes they are in direct contrast; and sometimes the second member carries farther the thought of the first. Most of the writings of the prophets are in the form of poetry. In reading the poetical parts of the Old Testament the characteristics of its form should be kept in mind.

6. With some of the psalms there are found

superscriptions, including the name of the author, the occasion of the psalm, and certain musical directions. These last were intended for the leader of the temple choir, and their meaning is not fully understood. The other superscriptions, giving author and occasion, may have been added by some one after the psalm was written. Some regard these as trustworthy, others reject them as of no value. Each of these is to be considered by itself, and may be supposed to be correct, unless there is something in the psalm to show that it cannot be.

BOOKS OF REFERENCE.

History of the Jewish Church. (Stanley.)
History of the Jews. (Milman.)
Hours with the Bible. (Geikie.)

Story of the Nations:

Chaldea,
Assyria,
Media,
Phœnicia,
The Jews.

Men of the Bible:

Isaiah and his Times,
Jeremiah and his Times,
The Minor Prophets.

History of Egypt. (Wendel.)
Ancient Egypt. (Rawlinson.)
Religion of Egypt. (Renouf.)

By-paths of Bible Knowledge:

Egypt and Syria. (Dawson.)
Fresh Light from the Ancient Monuments. (Sayce.)
Assyria, Its Princes, Priests, and People. (Sayce.)
Babylonian Life and History. (Budge.)

Buried Cities and Bible Countries. (St. Clair.)
Ancient Egypt and Assyria. (Maspero.)
Old Testament Prophecy. (Orelli.)
Messianic Prophecy. (Briggs.)
Old Testament Theology. (Oehler.)

GENESIS.

1. AUTHOR.—Moses, according to the commonly received view. In its composition use was probably made of earlier written documents, and of trustworthy traditions.
2. DATE.—About 1490 B. C.; the chronology of this early period is, however, uncertain.
3. HISTORICAL OCCASION.—The establishment of the Theocracy, when God was about to select a people to carry out his purposes in connection with redemption.
4. LEADING TOPIC.—Those events that were preparatory to the choosing of the Israelites, through whom God's plan of redemption was to be unfolded. It covers the period from the creation to the sojourn of the Israelites in Egypt.
5. CHIEF PURPOSE.—To give the origin of man; his relation to the world and to God; his sin that made redemption needful; and to show that God intended to redeem him.

6. General Analysis.—
 Part I. From the Creation to the Flood, Ch. 1–9.
 (*a*) Man's creation and sin, Ch. 1–3.
 (*b*) Wickedness until the flood, Ch. 4–9.
 Part II. Dispersion of the nations, Ch. 10, 11.
 Part III. Period of the Patriarchs, Ch. 12–35.
 (*a*) Career of Abraham, Ch. 12–25 : 1–11.
 (*b*) Career of Isaac, Ch. 25 : 12–34; Chs. 26, 27.
 (*c*) Career of Jacob, Ch. 28–36.
 Part IV. Occasion of Israel's sojourn in Egypt, Ch. 37–50.
 (*a*) Joseph made ruler in Egypt, Ch. 37–41.
 (*b*) Israel in Egypt, Ch. 42–50.
7. Points of Especial Interest.—The creation; the deluge; dispersion of the nations; call of Abraham; sacrifice of Isaac; Jacob's life; Joseph's history; Jacob's dying blessing.
8. Relation to Other O. T. Books.—Genesis gives the beginning of the history of man; the beginning of God's purpose to redeem him; the beginning of the special people who were to serve God. It is thus

closely related to the rest of the Pentateuch. It contains in germ most of what was afterward developed in the historical books and the prophets.

9. Messianic Ideas.—A conqueror of Satan is promised (3 : 15); a substitute for sinful man is typified (22 : 13); a peaceful ruler is promised, springing from the tribe of Judah, and ruling the peoples (49 : 10).

10. Topics for Special Study.—The account of creation as related to the conclusions of science; the primitive state of man; the unity of the human race; the origin of sacrifices; the condition of the various nations at the time of the patriarchs.

EXODUS.

1. Author.—Moses, according to the commonly received view. Most of the contents would be known by him through his personal knowledge.
2. Date.—About the time of completing the tabernacle; first month of the second year after the Exodus.
3. Historical Occasion.—While the Israelites were at Sinai, after the covenant had been made and the tabernacle constructed.
4. Leading Topic.—The Israelites delivered from Egypt, brought into covenant relation with Jehovah and provided with a place of worship.
5. Chief Purpose.—To show how the Israelites were taken to be God's people; that for this purpose they were delivered from Egypt, and a covenant made with them. The book also shows how a place was provided in connection with which they might

meet Jehovah, to whom they were brought into such close relations.

6. General Analysis.—

Part I. From Egypt to Sinai, Ch. 1–18.

(*a*) Israel persecuted, and Moses sent for deliverance, Ch. 1–4.

(*b*) Egyptians punished, and Israel released, Ch. 5–12.

(*c*) The journey to Sinai, Ch. 13–18.

Part II. Taken to be God's people, Ch. 19–40.

(*a*) The covenant ratified, Ch. 19–24.

(*b*) Directions for the tabernacle and priests, Ch. 25–31.

(*c*) Sin of Aaron and the people, Ch. 32–33.

(*d*) Making the tabernacle and garments, Ch. 34–39.

(*e*) The tabernacle set up, Ch. 40.

7. Points of Especial Interest. — Oppression by Egypt; the ten plagues; crossing the Red Sea; the covenant at Sinai; construction of the tabernacle.

8. Relation to other O. T. Books.—Exodus is closely related to Genesis in showing how the Theocracy was established, and how Israel was led out of Egypt; to the rest of the Pentateuch, which gives the

laws that were to govern the redeemed people and their journey to the land promised; to the subsequent historical books, which show how God dealt with the liberated people. Its record of Israel's redemption explains the interest that God showed in them afterward. The covenant described was the ground of Israel's obligation ever after to serve God. The sanctuary set up was to be the authorized place for worshiping God. The priesthood chosen was to be the recognized authority in their sacrificing. Exodus is the starting point of Israel's history.

9. Messianic Ideas.—There are no predictions in Exodus of the Messiah as a person, but the character and work of Christ are foreshadowed in the tabernacle and the priesthood. The redemption from Egypt may be regarded as a type of redemption from sin.

10. Topics for Special Study.—The Egyptians, their history, religion, and social condition; the geography of the region of Sinai; forms of temples among other peoples.

LEVITICUS.

1. Author.—Moses, according to the commonly received view.
2. Date.—Most of it was perhaps written before the Israelites left Sinai. Some parts of it may have been added afterward.
3. Historical Occasion.—After the tabernacle and the priests had been provided, when there arose the need of designating the manner of worship.
4. Leading Topic.—The laws by which the Levitical priests were to be guided in their oversight of the worship of the people and of their communion with God.
5. Chief Purpose.—To show how the Israelites, who had been taken to be a special people, were to conduct themselves in their relations to God; how they were to come before him in the tabernacle, and how their holy character was to be manifested. It gave the laws that governed their worship and that distinguished them from all other

peoples. Besides its immediate purpose, it shows how man at any time can approach God.

6. General Analysis.—

Part I. Laws concerning approach to God, Ch. 1–16.

(*a*) Laws of sacrifices, Ch. 1–7.

(*b*) Consecration of the priests, Ch. 8–10.

(*c*) Laws of purity, Ch. 11–15.

(*d*) Day of atonement, Ch. 16.

Part II. Requirements for communion with God, Ch. 17–27.

(*a*) Holiness on the part of the people, Ch. 17–20.

(*b*) Holiness of priests and offerings, Ch. 21–22.

(*c*) The holy feasts, Ch. 23–25.

(*d*) The law of vows, and the exhortation thereto, Ch. 26, 27.

7. Points of Especial Interest.—The sacrifices; regulations of the priests; clean and unclean food; leprosy; the day of atonement; the threat of punishment for sin.

8. Relation to Other O. T. Books.—It is closely related to Exodus, which gives the account of the Israelites being taken to be God's chosen people with a place of wor-

ship. This shows how they were to worship. Because of their relation to God they were to be holy, and Leviticus shows how this was to be secured. Its laws are presupposed in Numbers and Deuteronomy. It gives the standard of holiness from which the Israelites departed, as described in the historical books, and for which they were punished, as shown in the prophets. The ruling thought of the book is that the chosen people were to be holy.

9. Messianic Ideas.—The sacrifices and the priests were typical of Christ. The thought of holiness resulting from the relation of the people to God is dwelt upon by the prophets as a hope of the Messianic times.
10. Topics for Special Study.—The comparison of the religious ceremonies of the Israelites with those of the Egyptians; the nature of leprosy; the purpose of sacrifices.

NUMBERS.

1. Author.—Moses. The events narrated could have been witnessed by him personally.
2. Date.—About 1451, after the Israelites had reached the plains of Moab.
3. Historical Occasion.—At the time that the Israelites had finished their wanderings, having been punished for their disobedience at Kadesh, and brought to the place whence they were about to enter Canaan.
4. Leading Topic.—The preparation for the removal from Sinai and the account of the journey to Canaan, the refusal of the people to enter from Kadesh and the consequent destruction of that generation, the victory over the nations east of the Jordan preparatory to entering Canaan, and the repeated numbering of the people.
5. Chief Purpose.—To show how the people who had been redeemed and brought into a covenant relation to God were brought

to the land that had been promised to them; how their unbelief hindered them from entering at first, for which they were severely punished. It was to teach that God's purpose to have a people in the earth was not to be prevented by the faithlessness of men. It was to show that belief in God was required of his people.

6. General Analysis.—

Part I. Preparation for leaving Sinai, Ch. 1–10 : 10.

Part II. Journey to Kadesh and the defeat, Ch. 10 : 11–36 ; Chs. 11–14.

Part III. Incidents connected with the wandering, and certain laws that were given, Ch. 15–19.

Part IV. Events connected with the close of the wandering, Ch. 20–36.

(*a*) Bringing water from the rock, Ch. 20.
(*b*) The brazen serpent, Ch. 21.
(*c*) Balak and Balaam, Ch. 22–25.
(*d*) The sum of the Israelites, Ch. 26.
(*e*) The matter of feasts, Ch. 28–30.
(*f*) The Midianites spoiled, Ch. 31.
(*g*) The assignment of the land, Ch. 32.
(*h*) The cities of the Levites and of refuge, Ch. 34, 35.

7. Points of Especial Interest.—The dif-

ferences of the numbers taken; the service of the Levites; the sedition against Moses; the rebellion of Korah; the unbelief of Moses; the prophecy of Balaam; the conflicts with Moab and Ammon.

8. Relation to Other O. T. Books.—It is closely related to the preceding, which show how the Theocracy was established and its worship regulated. The sin that is here recorded, and which led to Israel's punishment, is shown in the latter historical books to have led to their removal from the land, which they now refused to enter. The contents of the book illustrate the frequent teachings of the prophets, that Israel's disobedience would be punished, but that there would ever be a faithful remnant, the object of God's favor.

9. Messianic Ideas.—The kingdom of God to prevail; a ruler from Judah; a conqueror of enemies.

10. Topics for Special Study.—The wilderness of the wandering; the origin of the peoples with which Israel came in contact; the character of Balaam.

DEUTERONOMY.

1. Author.—Moses. As the book largely consists of the words of Moses to Israel, we may rightly suppose that he himself recorded them.
2. Date.—Just before the death of Moses, about 1451.
3. Historical Occasion.—At the time that Moses was to be removed from the position of leader of Israel, when the people were on the point of entering the land of Canaan to take possession of it as God's people.
4. Leading Topics.—A recounting of God's dealings with Israel, with a restating of some laws that were to govern them, together with an urgent exhortation to obey God. The most of the book is made up of addresses by Moses.
5. Chief Purpose.—To emphasize the necessity of obedience to God on the part of the people whom he had taken to himself in order to carry out his purposes, and who

were now about to come into possession of their land. The Israelites had been redeemed, admitted to fellowship with God, brought to their inheritance, and though they had before refused to take it, they were now to do so, and Deuteronomy shows that their success depended upon their obedience. It was to prevent them from turning to idolatry, to warn them of the punishments that would come upon them for sin, and to assure them of God's great love and mercy.

6. General Analysis.—

Part I. A recounting of God's dealings with Israel, Ch. 1–4.

Part II. Exhortation to obey the laws, Ch. 5–11.

Part III. Various laws to be observed, Ch. 12–26.

Part IV. Obedience urged by threat, warning, and promise, Ch. 27–30.

Part V. The song, blessing, and death of Moses, Ch. 31–34.

7. Points of Especial Interest.—The punishment of idolatry; the duty of a king; the use of blood prohibited; the blessings and curses; song of Moses; his blessing compared with that of Jacob.

8. Relation to Other O. T. Books.—It gathers up the facts of the preceding books, impresses their significance, and shows that the chosen people should obey. It warns of the punishments that would come upon them, which are recorded in the historical books, and furnishes the grounds for the reproofs contained in the prophets. The laws in Leviticus formed the priests' code; the laws in Deuteronomy, the people's code.
9. Messianic Ideas. — The coming of a prophet like Moses. (18 : 18.)
10. Topics for Special Study.—The character of Moses; the religious beliefs of other peoples at the time of Moses; the extent of the influence of the Mosaic laws; the ideas about God found in the Pentateuch.

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JOSHUA.

1. Author.—Not certainly known, perhaps Joshua or one of the elders who outlived him. (Judg. 2 : 7.)
2. Date.—Soon after the conquest of Canaan. If it was written by Joshua, it was not later than 1425 B. C., according to the commonly received chronology.
3. Historical Occasion.—After the Israelites had taken possession of the land that had been promised them, and for the conquest of which they had been brought out of Egypt.
4. Leading Topic.—The account of the conquest and the division of the land under the leadership and the direction of Joshua.
5. Chief Purpose.—To show how the Israelites became settled in the land of Canaan according to the promise made to Abraham (Gen. 13 : 14, 15; 15 : 16), and to the Israelites while in Egypt (Ex. 3 : 8). It shows how God gave to his people a pos-

session, and punished the Canaanites for their sins. Its more permanent purpose may have been to indicate that God's people are heirs of the earth, and that the wicked shall finally be dispossessed. (Matt. 5 : 5.)

5. General Analysis.—

Part I. The conquest of Canaan, Ch. 1–12.

(*a*) The invasion, Ch. 1–5.

(*b*) Jericho taken, Ch. 6.

(*c*) Conquest of the South, Ch. 7–10.

(*d*) Conquest of the North, Ch. 11.

(*e*) Recapitulation, Ch. 12.

Part II. The division of the land, Ch. 13–22.

(*a*) Territory of the different tribes, Ch. 13–19.

(*b*) Cities of refuge, Ch. 20.

(*c*) Cities of the Levites, Ch. 21.

(*d*) Return of Eastern tribes, Ch. 22.

Part III. An appendix; Addresses by Joshua, Ch. 23, 24.

(*a*) Exhortation to fidelity, Ch. 23.

(*b*) Farewell address at Shechem, Ch. 24.

7. Points of Especial Interest.—Manner of crossing the Jordan; fall of Jericho; battle of Beth-horon; altar built by the Eastern tribes.

8. Relation to Other O. T. Books.—It is closely related to the Pentateuch, which gives an account of the choosing of Israel and of the promise to them of a land to dwell in, and especially to Numbers, which shows their former failure to take the land. It is related to the history that follows, which shows how the people thus settled in the land rebelled against Jehovah who gave it to them; how they oppressed one another in it, and defiled it by their sins; and how, at last, they were removed from it.
9. Messianic Ideas.—Joshua may be regarded as a type of Christ in leading his people into rest. The conquest of the enemies of God's people which is here illustrated is dwelt upon by the prophets as a Messianic idea.
10. Topics for Special Study.—The destruction of the Canaanites; the geography of Palestine; the interpretation of the account of the sun and moon standing still.

JUDGES.

1. AUTHOR.—Not certainly known. There is no valid objection to the tradition that Samuel was its author.
2. DATE.—Probably after the kingdom was established (see ch. 17 : 6 ; 18 : 1), but before Jerusalem was taken by David (Compare ch. 1 : 21 and 2 Sam. 5 : 6). About 1095–1048 B. C.
3. HISTORICAL OCCASION.—At the time that Israel was passing from the period of the judges, when there was lack of unity and of central authority, to the period of the monarchy, when national unity and authority of the government were secured.
4. LEADING TOPIC.—The repeated punishment of the people of Israel for apostasy from Jehovah, and their deliverance by the different judges when they repented.
5. CHIEF PURPOSE.—To show the readiness with which the nation turned to idolatry, and God's mercy in forgiving it when it

repented. It shows the need of a divinely instituted authority to secure Israel's obedience to the laws of Jehovah; for the absence of such authority was largely the cause of its sins. The book teaches that man needs not only to be redeemed, but to be governed. It gives the background for the subsequent revelations concerning the Messianic kingdom.

6. General Analysis.—

Part I. Introductory, Ch. 1, 2.

Part II. Deliverances by the Judges, Ch. 3–16.

(*a*) From the *Mesopotamians* by *Othniel;* from *Moab* by *Ehud,* Ch. 3.

(*b*) From the *Canaanites* by *Deborah* and *Barak,* Ch. 4, 5.

(*c*) From the *Midianites* by *Gideon,* Ch. 6–8.

(*d*) Abimelech's reign and death, Ch. 9.

(*e*) From the *Ammonites* by *Jephthah,* Ch. 10–12.

(*f*) From the *Philistines* by *Samson,* Ch. 13–16.

Part III. Indications of Israel's religious condition, Ch. 17–21.

(*a*) Micah's idolatry, Ch. 17.

(*b*) Migration of Danites, Ch. 18.

(*c*) Sin of the men of Gibeah, Ch. 19–21.

7. Points of Especial Interest.—The Canaanites not destroyed; the song of Deborah; instances of vows; the careers of Gideon, Jephthah, and Samson.
8. Relation to Other O. T. Books.—The Pentateuch gives the laws that Israel was to keep; Judges shows how they were neglected. Judges shows the need of a government; Samuel gives its establishment. Judges shows the tendency to idolatry; the following historical books show how Israel continued in this until their exile from the land. It illustrates the goodness and severity of God, which are frequent themes of prophets and psalmists.
9. Messianic Ideas.—There are no specific predictions concerning the Messiah, but the deliverers whom God raised up, and upon whom his Spirit came, foreshadow Him whom God would send to deliver men from sin, and upon whom his Spirit would rest in full measure.
10. Topics for Special Study.—The character of the Judges; the religious and social condition of the people; the extent of the observance of the Levitical worship.

RUTH.

1. Author.—Possibly Samuel. The facts were perhaps learned from written records.
2. Date.—About 1060–1055 B. C. After David had become recognized as of importance, but before he became king.
3. Historical Occasion.—At the time that it was known that David was to succeed Saul as king.
4. Leading Topic.—The story of Ruth—clinging to Naomi, casting in her lot with the Israelites, her marriage with Boaz, and the birth of David's grandfather.
5. Chief Purpose.—While the book gives the genealogy of David as a descendant of Ruth, it seems intended especially to show the religious character of the Moabitess as exhibited in her leaving her home and religion, to accept the fortunes and blessings of the people chosen of Jehovah. It shows how one from a foreign people became identified with the chief interests of

Israel; how a member of an outside nation was connected with the purposes of the Messianic kingdom.

6. General Analysis.—
 (*a*) The sojourn in Moab, Ch. 1.
 (*b*) Ruth in the fields of Boaz, Ch. 2.
 (*c*) Marriage of Ruth to Boaz, Ch. 3, 4: 1–17.
 (*d*) Genealogy of David, Ch. 4: 18–22.
7. Points of Especial Interest.—The wonderful fidelity of Ruth to Naomi; the social customs of the Bethlehemites; the godly character of Boaz; the ancestry of David.
8. Relation to Other O. T. Books.—The events described belong to the period of the judges, The book is closely related to the judges. giving some idea of the times. While the Israelites were forsaking Jehovah, Ruth was seeking him. While they were punished for turning from God, Ruth was blessed for turning to him. This story of the foreigner turning to the people and land of Jehovah, and becoming identified with the interests of the Messianic kingdom, illustrates the promise of the prophets, that the Gentiles would become a part of the people of Jehovah.

The book does not so much carry on the history of the Theocracy as give that of an individual.

9. Messianic Ideas.—The admission of the Gentile into the line of Messianic descent foreshadows the fact that the Gentiles were to share in the Messianic blessings.

10. Topics for Special Study.—The social customs of the times of the judges; the relation of the Israelites to the surrounding nations.

FIRST AND SECOND SAMUEL.

1. Author.—Not known. The books were compiled from earlier writings, probably from those of Samuel, Nathan, and Gad. (1 Chron. 29 : 29.) The two books are rightly regarded as the work of one man.
2. Date.—Uncertain, but probably at the close of the reign of David, or during the reign of Solomon.
3. Historical Occasion.—At the time that the kingdom had been established, and Israel had secured its position of pre-eminence over all the surrounding peoples, when the unity of Israel had been secured, and the glories of David's reign had been witnessed.
4. Leading Topic.—The establishment of the monarchy, including the troublous times at the close of the period of the judges, and the reigns of both Saul and David.
5. Chief Purpose.—To show the manner in which the Theocracy passed from the chaos

of the times of the judges to the order and unity of the monarchy. The book of Judges showed the need of a central authority representing Jehovah, to restrain and direct the religious conduct of Israel; this book shows how they were brought under such divinely appointed authority. But it also was to show that the king was to rule under the authority and for the glory of God only; he was not to rule in the manner of the kings of other nations. The record of Saul's reign, so disappointing, shows that the king was to carry out God's purposes, not his own. The divinely appointed king of Israel was a type of Christ, and the book foreshadows the Messianic kingdom, especially in the supremacy of David and in his devotion to the will of God.

6. General Analysis.—

Part I. Career of Samuel before the monarchy, Ch. 1–7.

(*a*) Birth and early life of Samuel, Ch. 1–3.

(*b*) Oppression by the Philistines, Ch. 4–7.

Part II. Career of Saul until his rejection, Ch. 8–15.

(*a*) Choosing of Saul, Ch. 8–10.

(*b*) War with the Philistines, Ch. 11–14.
(*c*) Saul rejected as king, Ch. 15.

Part III. David's career until Saul's death Ch. 16–31.
(*a*) David at the court of Saul, Ch. 16–20.
(*b*) David an outlaw in Judah, Ch. 21–26.
(*c*) David an outlaw in Philistia, Ch. 27–31.

Part IV. David's career as king, 2 Sam. 1–24.
(*a*) His reign at Hebron, Ch. 1–4.
(*b*) Established over all Israel, Ch. 5–10.
(*c*) His sin and its results, Ch. 11–20.
(*d*) An appendix, Ch. 21–24.

7. Points of Especial Interest.—Capture of the ark; Saul, the people's choice; David, God's choice; Jonathan's friendship; the ark brought to Jerusalem; David's great sin; Absalom's treason; the nation punished for the king's sin.

8. Relation to Other O. T. Books. — To Judges, which showed the need of the monarchy; to Kings, which give the downfall of the kingdom; to the prophets, which portray the glory of the Messianic kingdom.

9. Messianic Ideas.—The kingly idea was typical of the Messiah. The promise made

to David that a son should succeed him, to build God's house, and have an eternal throne, was broad enough to include the reign of Christ. (2 Sam. 7 : 13–16.)

10. Topics for Special Study.—The form of government intended for Israel; the reason of Saul's rejection; the distinctive characters of David and of Saul; the relation of David's sin to the evils that afterward befell him.

FIRST AND SECOND KINGS.

1. AUTHOR.—Jeremiah, according to tradition; the arguments for and against this view are about equally divided. The author compiled his books—originally one—from earlier sources, from accounts that were probably written by various prophets, at the time of the events.
2. DATE.—Soon after the captivity, 586 B. C., at which point the history narrated in the book closes, except that there is mentioned one incident occurring about 560.
3. HISTORICAL OCCASION.—At the time that the last of God's people were removed from their land into captivity, when the kingdoms of both Israel and Judah had been overthrown by their enemies, and the people punished because of their sins.
4. LEADING TOPIC.—Those events in the history of Israel from the accession of Solomon to the fall of Jerusalem, which were the chief causes of the punishment that

came upon the people. It does not give the complete history, but selects those facts that principally illustrate the teaching of the book. More attention is paid to Israel than to Judah for the period during which both were in existence; and, with reference to the kingdom of Israel, the acts of the more wicked kings occupy the greater space.

5. CHIEF PURPOSE.—To show why it was that the Israelites were punished and removed from the land that Jehovah had given them. Although there are given the glories of the reign of Solomon, this shows but the more vividly the terribleness of the fall. The careers of Elijah and Elisha are given with fullness, to show the continuous, though vain, efforts that were made to turn Israel back from idolatry. The reforms by Hezekiah and Josiah serve to indicate the low religious condition of the people, from which these efforts could not reclaim them.

6. GENERAL ANALYSIS.—

Part I. The reign of Solomon, 1 Kings 1–11.

(*a*) The accession of Solomon, Ch. 1–4.

(*b*) Building of the temple, Ch. 5–8.

(*c*) Solomon's greatness and sin, Ch. 9–11.

Part II. The kingdoms of Israel and Judah, 1 Kings 12–22; 2 Kings 1–17.

(*a*) The revolt and sin of the Northern kingdom, Ch. 12–16.

(*b*) The career of Elijah, Ch. 17–19.

(*c*) The wickedness of Ahab, Ch. 20–22.

(*d*) The career of Elijah continued, 2 Kings 1–2.

(*e*) The career of Elisha, Ch. 3–8.

(*f*) The dynasty of Jehu, Ch. 9–14.

(*g*) The fall of the Northern kingdom, Ch. 15–17.

Part III. The kingdom of Judah alone, 2 Kings 18–25.

(*a*) The reign of Hezekiah, Ch. 18–20.

(*b*) The reign of Manasseh, Ch. 21.

(*c*) The reign of Josiah, Ch. 22, 23.

(*d*) The fall of Judah, Ch. 24, 25.

7. Points of Especial Interest. — The structure of the temple; the commerce of Solomon; Baal-worship; the lives of Elijah and Elisha; the conflict with Assyria and Babylon; the captivities of the two kingdoms.

8. Relation to Other O. T. Books. — To the Pentateuch, which gives the account of the establishing of the Theocracy, while Kings recount its sinful course; to the

two books of Samuel, which give the glory of the kingdom under David, while those of the Kings show its disgraceful fall; to the Chronicles, which consider the events most worthy of commendation, the successes of the best kings of Judah, thus complementing Kings; to the prophets, especially Hosea, Amos, Micah, Isaiah, Jeremiah, and Ezekiel, who endeavored to turn Israel from sin, and who warned them of their punishment.

9. Messianic Ideas.—The glory of the reign of Solomon is used to portray the glory of the Messianic reign.

10. Topics for Special Study.—The religious character of Solomon; character of Baal-worship; the fate of the ten tribes of Israel; the religious practices of Israel during the reigns of the kings.

FIRST AND SECOND CHRONICLES.

1. Author.—Not known. The tradition that ascribes them to Ezra is not improbable. They were compiled from sources well known at the time, some of which at least were used by the author of Kings.
2. Date.—Perhaps about 450 B. C. Some names may have been added to the genealogical lists later.
3. Historical Occasion.—At the time of the religious awakening under Ezra, who desired Israel's obedience to the law and support of the temple service.
4. Leading Topics.—Those events in the history of the Israelites, especially of the kingdom of Judah, which illustrate the pre-eminence and successes of the kings who were most faithful to Jehovah, and which showed the prominence of the priests and Levites. After a list of genealogies is given, the history is followed from the accession of David to the fall of Jerusalem.

5. CHIEF PURPOSE.—To show that the Israelites were to serve Jehovah, especially in maintaining the temple service. To show how this had been provided for by David; how Israel had suffered when it was neglected; and what reforms had been undertaken in order to restore it to its position of pre-eminence. The book was to show that former successes were due to fidelity to Jehovah, and it would thus incite especially the returned priests and Levites to a faithful maintenance of the service of Jehovah. Though it runs parallel with the books of Samuel and the Kings, its aim is distinct from theirs.

6. GENERAL ANALYSIS.—

Part I. Genealogies, Ch. 1–9.

Part II. Reign of David, Ch. 10–29.

(*a*) His accession and great men, Ch. 10–12.

(*b*) His zeal for Jehovah's worship, Ch. 13–17.

(*c*) His victories, Ch. 18–20.

(*d*) Numbering the people, Ch. 21.

(*e*) Provision for the temple, Ch. 22–29.

Part III. Reign of Solomon, 2 Chron. 1–9.

(*a*) Building the temple, Ch. 1–4.

(*b*) Its dedication, Ch. 5–7.

(c) Solomon's greatness and wealth, Ch. 8, 9.

Part IV. Judah, after the revolt of the ten tribes, Ch. 10–36.

7. Points of Especial Interest.—The division of the Levites; the genealogies; David's provision for the temple; Passover kept by Hezekiah; reforms by Josiah.

8. Relation to Other O. T. Books.—To the Pentateuch, in showing the extent to which Israel conformed to the law; to the books of Samuel and the Kings, in showing the religious activities and successes of David and the subsequent kings of Judah; to the Prophets, in using the same facts which they used to show that Israel was blessed for obedience.

9. Messianic Ideas.—The greatness of the Messiah was foreshadowed by the reigns of David and Solomon. The temple sacrifices and priesthood were typical of Messianic truths.

10. Topics for Special Study.—The fullness and purpose of the Hebrew genealogies; character of the worship in the first temple; the public use of the Psalms; the character of the idolatry of Judah; the book of the law found in the days of Josiah.

EZRA.

1. Author.—Probably Ezra. Some of its statements must have been learned from others. Ch. 1 perhaps from the writings of Daniel; Ch. 2, the same as Neh. 7, perhaps written by Nehemiah; Ch. 3–6 perhaps by the prophet Haggai; the rest by Ezra himself; Ch. 4 : 8–6 : 18 written in Aramaic, the rest in Hebrew.
2. Date.—About 450 B. C.
3. Leading Topic.—The building of the temple by the returned Jews, and the reforms instituted by Ezra.
4. Historical Occasion.—At the time that the restored Jews, having completed the temple, were beginning to relapse into indifference about the service of Jehovah.
5. Chief Purpose.—To show how God's promise to gather his people from the heathen was fulfilled, how they were again provided with a temple in which to worship Jehovah. and how they again

were inclined to depart from the laws of God, but covenanted to keep them. It shows the religious condition of Israel after the exile.

6. General Analysis.—

Part 1. Rebuilding of the temple, Ch. 1–6.

(*a*) The decree of Cyrus, Ch. 1.

(*b*) Names of those returning, Ch. 2.

(*c*) Foundation of the temple laid, Ch. 3.

(*d*) The work hindered, Ch. 4.

(*e*) The work finished, Ch. 5, 6.

Part II. Reforms by Ezra, Ch. 7–10.

(*a*) Ezra's journey, Ch. 7, 8.

(*b*) Confession of sin, Ch. 9.

(*c*) Covenant to obey the laws, Ch. 10.

7. Points of Especial Interest.—Decree of Cyrus; estimate of the new temple; opposition to the Jews; sins confessed; foreign wives put away.

8. Relation to Other O. T. Books.—To the Pentateuch, which warned Israel of punishment by exile; to the historical books, which show how sin led to captivity; to the Prophets, which threatened with captivity, but promised restoration.

9. Messianic Ideas.—The restoration from captivity was illustrative of the restoration of God's true people from the power of the

world, promised by the prophets in the Messianic times.

10. TOPICS FOR SPECIAL STUDY.—The succession of Persian rulers; the religion of Cyrus; the number of Jews who returned, compared with those taken captive; the scribes; intermarriages.

NEHEMIAH.

1. Author.—Nehemiah, though some suppose that parts of the book were written by some one else.
2. Date.—Probably about 430 B. C.
3. Historical Occasion.—At the time that Nehemiah had fortified the city of Jerusalem and had induced the people to promise a faithful observance of the laws of Jehovah.
4. Leading Topics.—Nehemiah's rebuilding the walls of Jerusalem, making the people covenant to keep the laws, arranging to have Jerusalem inhabited, and correcting certain evils.
5. Chief Purpose.—To show how the promise of God was fulfilled, that Jerusalem should be rebuilt; how, by the solemn reading of the law, the tendency of the Jews to repeat the sins that had caused their fathers to be punished was checked. The book shows how the national life was resumed after the Israelites had been restored to their land.

6. General Analysis.—
 Part I. The rebuilding of the walls, Ch. 1–7.
 (*a*) Nehemiah permitted to go to Jerusalem by King Artaxerxes, Ch. 1, 2.
 (*b*) The work on the walls, and its hindrance, Ch. 3–7.
 Part II. The covenant to keep the law, Ch. 8–10.
 (*a*) The Law read, Ch 8.
 (*b*) Confession made, Ch. 9.
 (*c*) A covenant made, Ch. 10.
 Part III. Dedication of the walls, and Nehemiah's reforms, Ch. 11–13.
 (*a*) Those who dwelt in the city, Ch. 11–12 : 26.
 (*b*) Dedication of the walls, Ch. 12 : 27–47.
 (*c*) Evils corrected, Ch. 13.
7. Points of Especial Interest.—Manner of building the walls; opposition by the Samaritans; usury among the Jews; reading of the law; confession of former sins; arrangement for repeopling Jerusalem; observance of the Sabbath.
8. Relation to Other O. T. Books.—Its general position is very similar to that of Ezra, which it supplements. Ezra shows the resumption of the religious life, Nehe-

miah that of the political life, which the prophets had foretold.

9. Messianic Ideas.—No specific ones obtain; but the re-establishment of God's people, though opposed by enemies, foreshadowed the triumph of the kingdom of God, and prepared the way for it.

10. Topics for Special Study.—The relation between the Jews and the Samaritans; the estimate of the Law at this time; the position of the priests and Levites in national affairs.

ESTHER.

1. AUTHOR.—Not known; probably some one residing in Persia.
2. DATE.—Not known; perhaps soon after the events recorded, about 475 B. C.
3. HISTORICAL OCCASION.—At the time that the Jews had defended themselves against the decree that they should be destroyed at the instigation of Haman.
4. LEADING TOPICS.—The elevation of Esther to be queen of Persia; her intercession for her people, whom Haman had sought to destroy; and the establishing of the Feast of Purim (or Lots), to commemorate the Jews' victory over their persecutors.
5. CHIEF PURPOSE.—To show how God's providence prevented the destruction of his people, which Haman, in his rage, had sought.
6. GENERAL ANALYSIS.—
 (*a*) Esther succeeds Vashti as queen, Ch. 1, 2.

(*b*) Haman's purpose to destroy the Jews, Ch. 3.

(*c*) Esther intercedes for them, Ch. 4–7.

(*d*) The Jews permitted to destroy their enemies, Ch. 8–10.

7. Points of Especial Interest.—The feasts of the king; the honor conferred upon Esther; Haman's plot; his death; the letter sent throughout the kingdom; the Feast of Purim.

8. Relation to Other O. T. Books.—The book is not closely related to the other writings of the Old Testament in either purpose or contents. It treats of the Jews outside of their chosen land, and does not directly show any stage of development of the Theocracy. It does, however, illustrate God's promise to make his people triumph over their enemies, even though it does not mention his name. Its teaching is similar to that of some of the Psalms.

9. Messianic Ideas.—Nothing directly Messianic.

10. Topics for Special Study.—The identity of Ahasuerus with Xerxes the Great; the proportion of Jews who did not return to Palestine; the character and extent of the reign of Xerxes.

JOB.

1. AUTHOR.—Not known. Some think Job was the author, some Moses, some an inhabitant of the south of Palestine.
2. DATE.—Not known. Some think earlier than the time of Moses; some, later than the Babylonian exile. Many think it belongs to the time of Solomon.
3. LITERARY CHARACTER. — Chapters 1, 2 give in prose an account of Job's wealth and losses. The rest of the book, except a few verses at the close, is a discussion in poetry between Job and four others about the relation of suffering to the conduct of the sufferer, followed by an address by the Almighty. Though the five men named may have actually uttered what is attributed them, we need not so suppose, but only that one man wrote the book.
4. CHIEF PURPOSE.—To show that it is not a satisfactory view to suppose that all suffering is sent as a punishment for special sins, nor that afflictions are always for chastise-

ment; but that the Creator is competent to rule the world aright; that his wisdom in providence is incomprehensible to man; and that man's proper attitude is one of trust and confidence.

5. General Analysis.—

Part I. Account of Job's wealth and afflictions, Ch. 1, 2.

Part II. Discussion by Job and three friends, Ch. 3–31.

Part III. Speeches by Elihu, Ch. 32–37.

Part IV. Addresses by Jehovah, Ch. 38–46 : 6.

Part V. Job's restored prosperity, Ch. 46 : 7–17.

6. Relation to Other O. T. Books.—The Pentateuch offers rewards for righteous conduct; Job asks why the righteous suffer. The historical books show how men were punished for sin; Job asks why the wicked are not always punished. The prophets teach that God cares for, defends and corrects his people who fear him; Job questions the fact. It is a discussion of religious principles, rather than a presentation of them. Many passages in the book are similar to those found in Isaiah, Jeremiah, Ezekiel, Psalms and Proverbs.

7. FACTS TO BE NOTED.—There are indications of an advanced state of civilization; the views of Job's three friends and of Elihu are often held now. These views were incorrect, and are not presented as the teachings of the Bible. Care should be used in taking proof texts from this book. While erroneous opinions are expressed in it, the book as a whole teaches the truth.

THE PSALMS.

1. Authors.—About fifty of the Psalms are anonymous; eighty are ascribed to David, two to Solomon, twelve to Asaph, thirteen to the sons of Korah, and one to Moses. Some of these superscriptions are probably incorrect.
2. Dates.—Many of them belong to the days of David; others are attributed to times during the subsequent history of Israel. Some belong to the period after the exile, but perhaps none were produced later than the days of Ezra.
3. Literary Character.—The whole collection was divided into five books, ending successively with Ps. 41, 72, 89, 106, and 150. The origin of this division and the principles upon which it was made are not known. All were written in poetry. Many were adapted to public use in the temple worship, and have musical directions that are only partly understood. There are

psalms of praise, of prayer, of thanksgiving, of instruction, of imprecation, and of Messianic prophecy.

4. CHIEF PURPOSE.—To record the religious sentiments of individuals who had appropriated to themselves truths that had been revealed, and who, in their positions, represented God's people generally, or typified the Messiah, in order that these writings might be a means of warning, exhortation and encouragement for all time.
5. RELATION TO OTHER O. T. BOOKS.—The Pentateuch gives the Law of God; the Psalms, the appreciation of this by individuals. The Historical books give the deeds of David; the Psalms, his religious feelings. The Prophets reprove for sin; the Psalms confess sin. The Prophets promise help to God's people; the Psalms praise God for help. The Prophets predict a coming King and a suffering Saviour; Psalms gives the experience of those who were types, as kings and sufferers, of Christ.
6. FACTS TO BE NOTED.—The Psalms arose from a great variety of circumstances. The absence of the name of the author, or other information about the origin of a

psalm, does not necessarily prevent a correct interpretation of it. The name Jehovah prevails in some psalms, Elohim (God) in others. Some of the psalms are but modifications of others. (Compare Ps. 14 with Ps. 53.)

PROVERBS.

1. Author.—Most of them were probably written by Solomon, and some by later writers unknown. It is not certain that all that Solomon wrote were original with him.
2. Date.—Part of the book was written as early as 1000 B. C., and part as late as 700. Whether any of it was still later is not known.
3. Literary Character.—The book is made up of pithy sayings of an ethical, or religious character, put in forms that could be easily remembered, and that strikingly impress the truth.
4. Chief Purpose.—To apply the truths of the Law to the every-day life of men; to show the evils that result from a course of sin, and to emphasize the obligation to live righteously. It is intended to apply to every aspect of life, and to men in all conditions.

5. General Analysis.—
 Part I. Praise of Wisdom, Ch. 1–9.
 Part II. Practical maxims, Ch. 10–22 : 16.
 Part III. Justice commended, Ch. 22 : 17–24 : 34.
 Part IV. Proverbs copied out by the men of Hezekiah, Ch. 25–29.
 Part V. Words of Agur and Lemuel, Ch. 30–31.
6. Relation to Other O. T. Books.—This book applies to every-day life the laws and religious principles that are given in the Law and the Prophets. It considers the practical side of truth. It may be regarded as the outgrowth of the Law, the Prophets, and the Historical Books.

ECCLESIASTES.

1. Author.—Solomon, according to the traditional view.
2. Date.—If by Solomon, toward the close of his life, about 980 B. C.
3. Literary Character.—It is partly in the form of poetry, partly prose. Sometimes it is difficult to follow the thought of the author, who abruptly passes from one aspect of life to another.
4. Leading Topic.—The turmoil of mind through which the author passed in contemplating the various aspects of life, concluding that nothing is good apart from man's relation to God.
5. Chief Purpose.—To show that nothing in this life is satisfactory unless man receives it as God's will, and thus is led to recognize his obligation to fear God.
6. General Analysis.—It is difficult to analyze the book; the following may be taken as a general outline of the thought:

(*a*) Nothing satisfactory apart from God, Ch. 1, 2.

(*b*) All things are vain, Ch. 3, 4.

(*c*) Practical advice, exhortations, and maxims, Ch. 5–8.

(*d*) Reflections and maxims, Ch. 9, 10.

(*e*) Exhortations to industry, patience and the fear of God, Ch. 11, 12.

7. Relation to Other O. T. Books.—What the author arrives at by experience and observation, that man's chief good is in fearing God, and using what he gives, is also taught in the Law and by the Prophets.

8. Facts to be Noted.—The statements of this book are not to be separated from their connection, and then taken as the teaching of Scripture. Each part must be studied in its connection, otherwise it may seem to teach error.

THE SONG OF SOLOMON.

1. Author.—Solomon, according to the ordinary view.
2. Date.—Probably in the early part of his life.
3. Literary Character.—The book is in the form of a poetical dialogue, the speaker being Solomon, the Shulamite and the daughters of Jerusalem.
4. Leading Topic.—Probably the marriage of Solomon with an Israelitish maiden, furnishing the occasion for an ideal representation of pure and steadfast love.
5. Chief Purpose.—To commend faithful love between husband and wife, and perhaps to typify the mutual love of God and his people.
6. General Analysis.—
 (*a*) Love of the maiden and her lover, Ch. 1–2 : 7.
 (*b*) Remembrance of a former meeting, Ch. 2 : 8–3 : 5.

(*c*) The wedding at Jerusalem, Ch. 3 : 6–5 : 1.

(*d*) The wife longs for the absent lover, who reappears and praises the bride, Ch. 5 : 2–6 : 9.

(*e*) The bride recalls her early home, Ch. 6 : 10–8 : 4.

(*f*) The king accompanies her on a visit to her country home, Ch. 8 : 5–14.

7. Relation to Other O. T. Books.—This is unlike any other Old Testament book. Psalm 45 seems to commemorate the marriage of Solomon with a foreign princess. The figure of marriage is used in other places to describe the loving relation of God and his people.

8. Facts to be Noted.—Scholars are not agreed about the meaning and purpose of this book. Wrong ideas are easily suggested by the translation and arrangement of the Common Version. It is not at all certain that the traditional view of the meaning of the book is the correct one. There is much to favor the position of those who hold that the Song is meant to present a contrast between the pure affection of the shepherd lover, and the grosser passion of the royal harem.

ISAIAH.

1. Author.—Isaiah, son of Amoz.
2. Date.—During the reigns of Uzziah, Jotham, Ahaz and Hezekiah. About 758–698 B. C.
3. Place.—The author belonged to the kingdom of Judah. Probably most of his prophecies were delivered in the temple court.
4. Historical Occasion.—Most of his book was occasioned by the events connected with the reigns of Ahaz and Hezekiah. The former refused to trust in Jehovah, making an alliance with Assyria, because of which Isaiah predicts the punishment of Judah; the latter was king when the Assyrians attacked Judah, and was delivered because he trusted in Jehovah. At this time Isaiah was a prophet of hope. He belongs to what is called the Assyrian period.
5. Leading Topic.—Condemnation for sins,

threat of punishment, with the promise that a remnant shall be saved. The scope of the prophecy is wide, including the captivity, restoration, supremacy of the kingdom, reaching the highest Messianic conceptions of the Old Testament in the person of Immanuel and the suffering Servant.

6. Chief Purpose.—To show that the chosen people were to be punished for their sins, but to assure the true Israel that this would not prevent the fulfillment of the purpose of God to save a people that would be holy; that the Messianic age would come when peace and righteousness would prevail.

7. General Analysis.—

Part I. Closely connected with Judah's history, Ch. 1–39.

(*a*) Rebuke, threat, promise, Ch. 1–12.

(*b*) Prophecies about hostile nations, Ch. 13–23.

(*c*) Certainty of punishment with promise of future glory, Ch. 24–35.

(*d*) Historical — Hezekiah's deliverance, Ch. 36–39.

Part II. Mostly concerned with the Messianic times, Ch. 40–66.

(*a*) God's people to be delivered, Ch. 40–48.

(*b*) The mission of the Servant, Ch. 49–57.

(*c*) Triumphant, Zion-honored, supreme, Ch. 58–66.

8. Points of Especial Interest. — The wickedness of the Israelites; the captivity determined; restoration assured; hostile nations to be punished; Israel, God's servant among the nations; the promised supremacy of God's people; the kingly and servant idea of the Messiah.

9. Special Sins Condemned.—Of the Israelites: Idolatry, forsaking Jehovah, oppression. Of the Gentiles: Proud, haughty persecution of God's people.

10. National Hopes Presented.—Israel to be restored after captivity; made supreme over enemies; a time of peace under a divinely sent king.

11. Messianic Ideas.—Immanuel, born of a virgin; a divinely appointed king, whose reign would bring peace; the Servant of God, giving light to the nations, and suffering for the sins of man; a time when the Gentiles would turn to Jehovah, and righteousness would prevail.

12. Relation to Other O. T. Books.—It

stands at the summit of prophecy. It develops principles only partly unfolded by earlier prophets, and presents most fully the purposes of God concerning his people. It has been well called the "Gospel of Isaiah."

13. Topics for Special Study.—The condition of the Assyrian power at the time of Isaiah; condition of Egypt; the reigns of Ahaz and Hezekiah.

JEREMIAH.

1. AUTHOR.—Jeremiah, son of Hilkiah, of the priests who lived at Anathoth, a few miles north of Jerusalem.
2. DATE.—From the thirteenth year of the reign of Josiah until after the destruction of Jerusalem by Nebuchadnezzar, 625–586 B. C. How much longer the prophet lived is not known.
3. PLACE.—The prophet belonged to the kingdom of Judah. Most of his prophecies were delivered at Jerusalem.
4. HISTORICAL OCCASION.—At the time Judah was receiving the punishment that had been threatened,—captivity by the Babylonians. His work began when Josiah was engaged in his reforms, whom no doubt he helped; it continued in the reigns of Jehoiakim and Zedekiah, who were vassals of the Babylonian power, until Jerusalem was overthrown, and the chosen people were removed from the

land. This threatening calamity determines the character of his prophecies.

5. Leading Topic.—Condemnation and threat of imminent punishment for sins, with exhortation to repent, and promise of restoration to God's favor after chastisement.
6. Chief Purpose.—To show how the threats made all along by the prophets were about to be fulfilled by the captivity; how Judah's sins had wrought its downfall; and yet to assure God's true people that their oppressors would at last be overcome, and Zion would be glorified.
7. General Analysis.—

Part 1. Prophecies concerning Judah, Ch. 1–45.

(*a*) Those connected with Judah's sins, Ch. 1–24.

(*b*) Connected with the overthrow of Jerusalem, Ch. 25–29.

(*c*) Announcements of salvation, Ch. 30–33.

(*d*) Prophecies occasioned in reigns of Jehoiakim and Zedekiah, Ch. 34–39.

(*e*) Facts connected with captivity, Ch. 40–44.

(*f*) Appendix: Consolation to Baruch, Ch. 45.

Part II. Prophecies concerning the Gentiles, Ch. 46–51.

(*a*) Egypt, 46. (*b*) Philistia, 47. (*c*) Moab, 48.

(*d*) Ammon, Edom, (*e*) Damascus, Kedar, Hazor, Elam, 49. (*f*) Baylon, 50, 51.

Appendix: History of the taking of Jerusalem, Ch. 52.

8. Points of Especial Interest.—The covenant made at Sinai broken; importance of the Sabbath; the temple to be destroyed; controversy with false prophets; seventy years' exile foretold; the persecution of the prophet; the fall of Jerusalem.

9. Special Sins Condemned.—Of Judah: Idolatry; trust in men; violation of the covenant; oppression of their fellows. Of the Gentiles: Hostility toward God's people.

10. National Hopes Presented.—Return from exile; a new covenant to be established in the heart; the righteous Branch of David to rule; the people to be blessed by Jehovah who would dwell among them as their God.

11. Messianic Ideas.—The Branch to be established on the throne of David; right-

eousness to be secured in the hearts of God's people; their enemies to be overcome.

12. Relation to Other O. T. Books.—Jeremiah quotes the threats of former prophets and shows how they are about to be fulfilled in the captivity; he shows how present suffering is the result of sins condemned by former prophets. He also shows how promises of deliverance will be realized in a speedy return from exile. Jeremiah relies much upon the writings of earlier prophets, but he is original in his use of their material.

13. Topics for Special Study.—The history of the Babylonians; the result of Josiah's reforms; the extent of idolatry in Judah.

LAMENTATIONS.

1. AUTHOR.—Jeremiah.
2. DATE.—586 B. C., just after Jerusalem fell.
3. LITERARY CHARACTER.—In the Hebrew written in the form of poetical acrostics (except Ch. 5), probably that it might be easily remembered.
4. LEADING TOPIC.—The sad calamity that had befallen God's people.
5. CHIEF PURPOSE.—To show how completely predictions of the destruction of Jerusalem were fulfilled, and the grief that filled the heart of Jeremiah, the prophet of Jehovah, because of this punishment.
6. GENERAL ANALYSIS.—
 (*a*) The wretched condition of Jerusalem, Ch. 1.
 (*b*) A punishment from Jehovah, Ch. 2.
 (*c*) Jeremiah's personal suffering, Ch. 3.
 (*d*) The nation punished for sin, Ch. 4.
 (*e*) Jehovah asked to remember Zion, Ch. 5.

7. Relation to Other O. T. Books.—Closely related to the prophecy of Jeremiah, showing how the predictions there recorded were fulfilled, and to all the former prophets who had foretold Judah's overthrow; to the Pentateuch, which foretold that punishment would follow sin. It is a confession that God's people deserved what they suffered.
8. Facts to be Noted.—We find here vivid descriptions of the condition of Jerusalem during the siege.

EZEKIEL.

1. Author.—Ezekiel, a priest, a son of Buzi, taken captive by Nebuchadnezzar at the same time with Jehoiachin, 597 B. C. He lived by the river Chebar, was married, had a house of his own, and was highly esteemed by the Jews in captivity.
2. Date.—From the fifth year of his exile, 593, until at least the twenty-seventh, 566 B. C.
3. Place.—At Tel-abid, in Babylonia, among the captives.
4. Historical Occasion.—The fall of Jerusalem was the central occasion of his prophecies; part were delivered before that event, and part after. While the armies of Nebuchadnezzar were conquering in Syria and Palestine, Ezekiel was prophesying to those already taken captive.
5. Leading Topics.—Before Jerusalem fell: Denunciation of the Jews with threat of

complete overthrow of Judah. After the city fell: Denunciation of the nations hostile to God's people; consolation to the captives—promise of return from exile, and the pre-eminent glory of the restored worship of Jehovah.

6. Chief Purpose.—To help the Jews to understand the purpose of their punishment; to make them realize the purpose for which they were chosen; to present to them spiritual possibilities connected with their restoration; to secure in the nation as they began their new career a fuller conformity to the requirements of God.

General Analysis.—

Part I. Delivered before Jerusalem was taken, Ch. 1–24.

(*a*) Ezekiel's call, and the announcement of Judah's destruction, Ch. 1–7.

(*b*) The people's guilt and imminent punishment, Ch. 8–19.

(*c*) Renewed reproofs and predictions of punishment, Ch. 20–23.

(*d*) Announcement of the siege, Ch. 24.

Part II. Prophecies against foreign nations, Ch. 25–32.

(*a*) Ammon, Moab, Edom and Philistia, Ch. 25.

(*b*) Tyre, Ch. 26–28.
(*c*) Egypt, Ch. 29, 30, 32.
(*d*) Assyria, Ch. 31.

Part III. About Judah, after the city fell, Ch. 33–48.
(*a*) Israel to be restored and prospered, Ch. 33–39.
(*b*) A symbolic description of the restored worship, Ch. 40–48.

8. Points of Especial Interest.—Vision of the four living creatures; the siege of Jerusalem; pollution of the sanctuary; false shepherds condemned; the dry bones revived; service of the future temple.
9. Special Sins Condemned.—Of Judah: Idolatry, rebelliousness, abominations in worship, violation of the Sabbath, extortion, oppression, murder. Of the Gentiles: Reviling and persecuting God's people; haughty disregard of God.
10. National Hopes Presented.—Delivered from captivity; made victorious over enemies; to receive a new spirit, and maintain a purer worship; the nation to live again.
11. Messianic Ideas.—A rightful king to be established over a kingdom of marvelous

growth; holiness of the people to be secured; enemies to be subdued.

12. Relation to Other O. T. Books.—Ezekiel shows that the captivity was the fulfillment of punishments predicted by former prophets, and that the promised restoration would be from Babylon. This prophet belonged to the time expected by Moses, and looked forward to by all the former prophets—a time when the dross would be removed from the chosen people, and they would turn toward a better future. He interprets the principles of the Law, and applies the teachings of God's dealings with Israel and the lessons of the earlier prophets.

13. Topics for Special Study.—Condition of the Jews in captivity; significance of the expression "Day of the Lord;" comparison of the temple described by Ezekiel with that made by Solomon.

DANIEL.

1. AUTHOR.—Daniel, carried captive by Nebuchadnezzar, and honored among the Babylonians.
2. DATE.—The events recorded belong to the time from 602 to 534 B. C.—from the second year of Nebuchadnezzar to the third year of Cyrus.
3. PLACE.—Babylon.
4. HISTORICAL OCCASION.—At the time that the Jews were in captivity, when it would seem that the world-power had overcome the kingdom of God. The book was produced amid the idolatrous beliefs and practices of the Babylonians.
5. LEADING TOPIC.—The conflict between the world-power, represented in its successive stages, and the kingdom of God, resulting in the victory of the latter. Dreams, visions, and history are used to set forth the truths of the book.
6. CHIEF PURPOSE.—To show that the suc-

cess of the world-power was to be but temporary; that the kingdom of God would triumph over all enemies; that it would at last be permanently established on the earth.

7. General Analysis.—

Part I. Mainly narrative, showing the supremacy of Jehovah, Ch. 1–7.

(*a*) Daniel's early life, Ch. 1.

(*b*) Nebuchadnezzar's dream of the image, Ch. 2.

(*c*) The Hebrews in the furnace, Ch. 3.

(*d*) Nebuchadnezzar's madness and restoration, Ch. 4.

(*e*) The writing on the wall, Ch. 5.

(*f*) Daniel in the lions' den, Ch. 6.

(*g*) Dream of the four beasts, Ch. 7.

Part II. Visions and revelations illustrating the victory of the kingdom of God over the world-power, Ch. 8–12.

(*a*) Dream of the ram and he-goat, Ch. 8.

(*b*) Daniel's prayer and its answer, Ch. 9.

(*c*) Additional revelations about the future, Ch. 10–12.

8. Points of Especial Interest.—The position of the magicians; the career of Nebuchadnezzar; the supernatural deliverance of God's people; the successive

kingdoms of the East; the fullness of the revelations made to Daniel.

9. Special Sins Condemned.—Of the Gentiles: Pride, self-conceit, disregard of God, opposition to him. Of Israel: Departure from the laws of God.

10. National Hopes Presented.—The people of God to be delivered from the oppression caused by their iniquities; the kingdom of God to be established.

11. Messianic Ideas.—An everlasting kingdom set up by God on earth, given to the Son of man; the time of his advent.

12. Relation to other O. T. Books.—It presents more clearly than earlier books the fact that the people were to gain a final triumph over their enemies. It announces with emphasis the triumph of the kingdom of God, which had been predicted and typified in earlier writings. It is historically located at the time when the deliverance of God's people was certain, after the period of their punishment.

13. Topics for Special Study.—The object of miracles in Old Testament times; the careers of the nations mentioned as overcome by the kingdom of God; the apocryphal writings of the Jews.

HOSEA.

1. Author.—Hosea, of whom nothing is known apart from the book which bears his name.
2. Date.—About 790–725 B. C., according to the common chronology.
3. Place.—He belonged to the kingdom of Israel; he probably delivered most of his addresses in Samaria.
4. Historical Occasion.—At the time of the temporary prosperity under King Jeroboam II., and the rapid decline of the kingdom under his successors, when the Israelites were sunken in sin, having forsaken Jehovah and committed all kinds of iniquity. The end of the Northern kingdom was near when Hosea delivered his message.
5. Leading Topic.—The apostasy of Israel, which had departed from Jehovah like a faithless wife, is condemned, and the great love of God for his people in spite of their

sin is assured, with the promise of restoration after punishment.

6. CHIEF PURPOSE.—To show the great love of God for his people, which could not be turned aside by their persistent sins against him; that he would take them to his love and care again, and forget their transgressions.

7. GENERAL ANALYSIS.—

Part I. Israel's apostasy and God's love symbolized by the prophet's marriage, Ch. 1–3.

Part II. Threatening and exhortation, Ch. 4–14. [Any subdivision of this part is unsatisfactory; the following topics, however, may be recognized: Idolatry condemned; judgment sure and terrible; Israel deserves destruction; restoration possible because of God's love.]

8. POINTS OF ESPECIAL INTEREST.—Idolatry and immorality of Israel; vain reliance upon foreign powers; obedience desired more than sacrifice; captivity threatened; God's great love.

9. SPECIAL SINS CONDEMNED.—Rejecting Jehovah; faithlessness to him; swearing, lying, killing.

10. NATIONAL HOPES PRESENTED.—Restored

as a wife; revived as a nation; prosperous like a vine or thrifty olive.

11. Messianic Ideas.—The restoration of Israel included the work that Christ would do among men; he was the king who was to rule God's people.

12. Relation to Other O. T. Books.—In the sins condemned it is closely related to Amos. It was written at a time when the downfall of Israel was certain. Its promise of restoration to the nation was developed at a later time as involving simply a faithful remnant.

13. Topics for Special Study.—The different dynasties that ruled in Israel; the reign of Jeroboam.

JOEL.

1. Author.—Joel. Nothing is known of him apart from his prophecy.
2. Date.—Probably about 870 B. C., though some place the book later. The prophet himself does not say when he wrote.
3. Historical Occasion.—An invasion of locusts, accompanied by a drought, sent as a punishment from God for the sins of the people.
4. Place.—Joel belonged to the kingdom of Judah. The prophecy was probably delivered in the temple court.
5. Leading Topic.—An invasion of locusts is described as a reason for national repentance before God, in order that a worse calamity might be averted. The prophet then predicts God's blessings upon the righteous and his punishment of the wicked.
6. Chief Purpose.—To show the necessity of God's people remaining faithful to him;

his readiness to forgive when they repent; and his purpose to defend them from their enemies.

7. General Analysis.—

Part I. A call to repentance in order to avert a calamity, Ch. 1–2 : 17.

Part II. Blessings promised to God's people, including the overthrow of the wicked, Ch. 2 : 18–3.

8. Points of Especial Interest.—The devastation by locusts; the national fast; the merciful character of God; the gift of the Spirit; the "day of the Lord;" the day of judgment; God to dwell among his people.

9. Special Sins Condemned.—Of Judah: none are mentioned, but a departure from God seems to be implied. Of the Gentiles: the buying and selling of Israelites.

10. National Hopes Presented.—A time of spirituality to be secured; God's people to be restored to a position of pre-eminence over their enemies, to be abundantly blessed, and God to be with them.

11. Messianic Ideas.—The gift of God's spirit, the subjection of the enemies of God's people, the reconciliation of God

and man, were to be realized only in connection with the coming of Christ.

12. Relation to Other O. T. Books.—This book belongs to the beginning of the prophetic writings, its theme furnishes the topic for much of the discussion by later prophets; they treat specially what Joel gives in a general way.

13. Topics for Special Study.—Devastation by locusts; the practice of selling captives in early times; the history of Greece at this time.

AMOS.

1. Author.—Amos, a native of Tekoah, a shepherd, and gatherer of sycamore fruit; not of the prophetic order.
2. Date.—While Uzziah was king of Judah, and Jeroboam II was king of Israel, 810–783 B. C.
3. Place.—Though from the kingdom of Judah, Amos prophesied at Bethel against the kingdom of Israel.
4. Historical Occasion.—At a time when the Israelites were relying upon their own power for defense from their enemies, and when there was great wickedness prevailing among them, they having turned from Jehovah, and become sunk in deepest sins.
5. Leading Topic.—Condemnation of Israel for their sins, especially idolatry and oppression.
6. Chief Purpose.—Amos was sent to reprove and condemn; to show that God

would punish, not the heathen only, but the Israelites themselves, if they persisted in their sins against him. Joel had declared that the "day of Jehovah" was coming, when the nations that opposed God would be punished; Amos shows that the chosen people would not escape such punishment.

7. General Analysis.—

Part I. Introductory, threatening with punishment, Ch. 1, 2.

Part II. Special charges, and assurance of punishment, Ch. 3–6.

(*a*) Judgment certain, Ch. 3.

(*b*) Past punishments had failed; a greater must come, Ch. 4.

(*c*) Sins recounted; captivity to come, Ch. 5.

(*d*) Luxury, vice, to be terribly punished, Ch. 6.

Part III. Visions indicating destruction, Ch. 7–9 : 10.

(*a*) Israel's overthrow sure, Ch. 7.

(*b*) Israel's destruction near, Ch. 8.

(*c*) Temple at Bethel to be destroyed, Ch. 9 : 1–10.

Part IV. Kingdom of David to be restored with prosperity, Ch. 9 : 11–15.

8. Points of Especial Interest.—Vanity

of religious forms; luxury of the Israelites; a time of famine of God's word; the destruction of Israel sure.

9. Special Sins Condemned.—Of the Israelites: Idolatry, despising Jehovah, oppression, cheating, robbing, perverting justice. Of the Gentiles: Oppression, violence, treachery—immorality in general.
10. National Hopes Presented.—House of David to be restored; waste places to be built.
11. Messianic Ideas.—The rule of David involved the dominion of the Messiah.
12. Relation to Other O. T. Books.—Amos carries on the teaching of Joel, but shows that the punishments will not be restricted to the Gentiles. He is quoted by later prophets, especially Hosea and Jeremiah.
13. Topics for Special Study.—Character of the worship at Bethel; the prophetic order; the relation between the kingdom of Judah and that of Israel.

OBADIAH.

1. AUTHOR.—Obadiah: Nothing is known of him aside from his book.
2. DATE.—Different views are held regarding this; 890–880 B. C., probably is the date to be preferred.
3. PLACE.—The prophecy belongs to the kingdom of Judah, although the entire Israelitish nation is contemplated.
4. HISTORICAL OCCASION.—If the date named is correct, the prophecy was written at the time the Edomites showed hostility toward Judah on the occasion of the invasion by the Philistines and Arabians. (See 2 Chron. 21 : 16, 17.)
5. LEADING TOPIC.—The destruction of Edom because of his unbrotherly conduct toward Judah.
6. CHIEF PURPOSE.—To assure God's people that the triumph of their enemies would be but transient; that he would deliver

them from their enemies and establish them in their possessions.

7. General Analysis.—
 (*a*) Edom to be destroyed, Ver. 1–9.
 (*b*) Reason for its punishment, Ver. 10–14.
 (*c*) Repeated threat, Ver. 15, 16.
 (*d*) Deliverance and triumph of Zion, Ver. 17–21.
8. Points of Especial Interest.—Edom's imagined security in the rock city; wise men of Teman; deliverance in Zion; the kingdom belongs to Jehovah.
9. Special Sins Condemned.—Of the Gentiles: Edom's hostility to God's people.
10. National Hopes Presented.—Israel to occupy its possessions; to be released from captivity; to triumph over its enemies.
11. Messianic Ideas.—The dominion of Jehovah, and the subjection of his enemies would be fully realized only in the Messianic times.
12. Relation to Other O. T. Books.—It gives the key to those prophets that treat of the punishment of Edom,—Joel, Jeremiah, and Ezekiel,—and for the first time uses the expression "day of Jehovah," which furnishes the theme for much of

later prophecy. Its central thought, the kingdom of God, is developed by later prophets.

13. Topics for Special Study.—The history of the Edomites; the different invasions of Judah

JONAH.

1. Author.—Jonah, who belonged to the tribe of Zebulon.
2. Date.—During the reign of Jeroboam II., 824–783 B. C.
3. Place.—Jonah belonged to the kingdom of Israel; the events narrated occurred in Palestine and at Nineveh.
4. Historical Occasion.—At the time that Jonah was commanded to go to Nineveh to announce the destruction of the city for some sin not named, when the wickedness of the Israelites was most pronounced.
5. Leading Topic.—The experience of the prophet on the occasion of his going to Nineveh, his refusal and punishment, and the effect of his message when he became obedient. The book is mostly narrative in form, yet presents the work of a prophet.
6. Chief Purpose.—To show that God was

ready to forgive the penitent, even those who were not recognized as his people. The lesson of the prophet's career was intended for the Israelites rather than the Ninevites, that they might be led to turn from their sins.

7. General Analysis.—
 Part I. Command at first refused, Ch. 1, 2.
 (*a*) His flight and punishment, Ch. 1.
 (*b*) His prayer and rescue, Ch. 2.
 Part II. Result of his preaching, Ch. 3, 4.
 (*a*) Nineveh repents, Ch. 3.
 (*b*) Jonah angry and reproved, Ch. 4.
8. Points of Especial Interest.—Jonah's disobedience; the ship going to Tarshish; Nineveh a great city; the fast of the Ninevites; the withered gourd.
9. Special Sins Condemned.—Of Jonah: His disobedience, pride and jealousy. Of the Ninevites: Perhaps immorality generally.
10. National Hopes Presented.—None directly, but the mission of Jonah to these foreigners implied that through the Israelites the Gentiles were to be turned to Jehovah.
11. Messianic Ideas.—The miraculous rescue of Jonah is compared by Christ to his

own deliverance from death. (Matt. 12 : 40.)

12. Relation to Other O. T. Books.—This book surpasses others in showing God's readiness to forgive the repenting. Jonah by act teaches what other prophets taught by word, that the Gentiles were objects of God's compassion.

13. Topics for Special Study.—The city of Nineveh—its dimensions and history; the religion of the Assyrians; extent of the relations between the different nations at the time of Jonah.

MICAH.

1. AUTHOR.—Micah, a native of Moresheth, near Gath, which belonged to the territory of Judah.
2. DATE.—During the reigns of Jotham, Ahaz and Hezekiah, 758–700 B. C.
3. PLACE.—He belonged to the kingdom of Judah, and perhaps most of his prophecies were delivered amid the assemblies at Jerusalem.
4. HISTORICAL OCCASION.—The time of the great wickedness of the people of Judah, especially during the reign of Ahaz. The prophet saw that the sins of his people would result in their punishment. The kingdom of Israel was very near its end.
5. LEADING TOPICS.—Condemnation of Israel and Judah because of their great wickedness, the announcement of their punishment, and the promise of subsequent restoration to God's favor. Micah condemns

the prevalence of many social sins rather than idolatry.

6. Chief Purpose.—To show that the purpose of God to have a people in the earth and to manifest through them his redemptive grace would not be prevented, although his chosen people must be punished for their sins.

7. General Analysis.—

Part I. Judgment upon Israel, Ch. 1, 2.

Part II. Salvation in Messianic times, Ch. 3–5.

Part III. Exhortation and admonition, Ch. 6, 7. (In each division there are reproof, threat, and promise of restoration, but the prevailing thought in each is as above.)

8. Points of Especial Interest.—The destruction of Samaria; captivity of Judah; Gentiles to turn to Jehovah; acceptable approach to God; formal religion condemned; God's compassion.

9. Special Sins Condemned.—Oppression, avarice, bribery, covetousness, deception, treachery among the Israelites.

10. National Hopes Presented.—A remnant to be gathered; Zion to be pre-eminent; the house of David to be established.

11. Messianic Ideas.—Israel to be gathered, with a king as its leader; a ruler to come from Bethlehem; all nations to recognize the supremacy of the worship of Jehovah.
12. Relation to Other O. T. Books.—Micah is closely related to Isaiah in time, circumstance, and purpose. The prophet sees that the sins of his people must result in their punishment, and that by it there shall come forth a purified remnant. The visitation by Jehovah, declared by Joel, dwelt upon by Amos and Hosea, is further emphasized by Micah. It may be that the prophet Isaiah was influenced by Micah.
13. Topics for Special Study.—The condition of the kingdom of Israel in the days of Micah; the extent to which one prophet quotes from another.

NAHUM.

1. Author.—Nahum, a native of Elkosh (in Galilee or Judea), otherwise unknown.
2. Date.—Not certain, perhaps after 664 B. C.
3. Place.—Probably in Judah. Some think the prophet lived in Assyria.
4. Historical Occasion.—At the time that the Assyrian power was threatening Judah, which the prophet sees would be overcome and destroyed. It was probably during the reign of Asshurbanipal of Assyria, while Manasseh was king of Judah.
5. Leading Topics.—The destruction of Nineveh, the powerful and cruel enemy of Judah, and the assurance that the people of God would be protected.
6. Chief Purpose.—To assure God's people that they need not fear the most threatening enemy, since Jehovah would secure their ultimate triumph over all their foes.
7. General Analysis.—
 (*a*) Judah's oppressor to be punished, Ch. 1.

(*b*) Description of the destruction of Nineveh, Ch. 2.

(*c*) Nineveh's guilt to be surely punished. Ch. 3.

8. Points of Especial Interest.—Jehovah is merciful, but terrible against the wicked; the description of the capture of Nineveh; the fall of No-Ammon (Thebes).

9. Special Sins Condemned.—Of the Assyrians: Hostility to God's people; lying, robbery, idolatry.

10. National Hopes Presented.—The delivery of Judah from the power of the Assyrian.

11. Messianic Ideas.—None except what are implied in the promise of deliverance from enemies.

12. Relation to Other O. T. Books.—Isaiah had declared that the Assyrians would be punished after they had been used by Jehovah to chastise his people; Nahum shows specifically how this punishment is to be carried out. The thought of the triumph of God's people over their enemies is frequent in the prophets; Nahum illustrates this truth in announcing the fall of the mighty Nineveh.

13. Topics for Special Study.—The history of Assyria; the careers of Sennacherib and Asshurbanipal especially; the methods and implements of warfare used by the Assyrians.

HABAKKUK.

1. AUTHOR.—Habakkuk. Nothing is known of him apart from this prophecy.
2. DATE.—Perhaps in the reign of Jehoiakim, about 607 B. C.
3. PLACE.—At Jerusalem.
4. HISTORICAL OCCASION.—At the time that the Babylonians were about to come to punish the Jews for their wickedness. After the Assyrian power had fallen, and after Josiah had instituted his reforms in the service at the temple.
5. LEADING TOPICS.—The alarming and unexpected fact that God was about to employ the Babylonians to punish his people, yet would afterward punish the Babylonians; the assurance that they who were faithful to God would be saved; and the prophet's trust in God, believing that he would do right.
6. CHIEF PURPOSE.—To show why God would punish his people through those who were

more wicked than they; that the affliction was not for the destruction of God's true people.

7. General Analysis.—

Part 1. Dialogue between the prophet and God, Ch. 1, 2.

(*a*) Prophet: Why permit wickedness? Ch. 1 : 2–4.

(*b*) God: Will be punished by Babylonians, Ch. 1 : 5–11.

(*c*) Prophet: How allow heathen to triumph? Ch. 1 : 12–17.

(*d*) God: Righteous shall not perish, Babylonians themselves shall be destroyed, Ch. 2 : 2–20.

Part II. A hymn of praise and trust, Ch. 3.

(*a*) God's terrible power, Ch. 3 : 1–16.

(*b*) The prophet's trust, Ch. 3 : 17–19.

8. Points of Especial Interest.—Babylonians as God's agents; the just by faithfulness shall live; Babylonians to be punished; glory of the Almighty.

9. Special Sins Condemned.—Of Judah: Violence, strife, injustice. Of the heathen: Idolatry, oppression, covetousness.

10. National Hopes Presented.—None except what are implied in the promise that Judah's enemies would at last be

destroyed, and that the faithful should survive.

11. Messianic Ideas.—There are none that are specifically Messianic.
12. Relation to Other O. T. Books.—It discusses the problem of the punishment of the chosen people by the heathen, as does Isaiah, but considers especially the difficulty that presents itself. The hymn of praise contains thoughts common to some of the psalms. The central thought of the book, that those who were faithful, or had faith, would be saved, is not found so clearly put in any other book of the Old Testament.
13. Topics for Special Study.—The history of the Babylonians, and their relation to the Assyrians; the Old Testament condition of salvation, or favor with God.

ZEPHANIAH.

1. AUTHOR.—Zephaniah, possibly a grandson of King Hezekiah.
2. DATE.—During the reign of Josiah, but the exact time cannot be fixed. Nineveh was not yet destroyed. (2 : 13.) 639–608 B. C. It would thus belong between Nahum and Habakkuk.
3. PLACE.—Jerusalem.
4. HISTORICAL OCCASION.—At the time that terrible punishment was about to fall upon Judah, either from the Babylonians; or, as some think, from the Scythians, who swept over most of that part of the world about that time. The end of the kingdom of Judah was fast approaching.
5. LEADING TOPIC.—The destruction that was about to come upon all sinners—Jerusalem and the surrounding nations—with the promise of deliverance to a remnant, among whom Jehovah would dwell as King.

6. Chief Purpose.—To show that wickedness would be punished, especially the sins of the chosen people, yet that God's purposes would be carried out.
7. General Analysis.—
 (*a*) Announcement of destruction, Ch. 1.
 (*b*) Warning to each nation, Ch. 2–3 : 7.
 (*c*) Promise to the remnant, Ch. 3 : 8–20.
8. Points of Especial Interest.—The wicked to be destroyed as a sacrifice; Judah's enemies to be punished; a remnant to be delivered; Jehovah a king.
9. Special Sins Condemned.—Of Judah: Idolatry, apostasy, forsaking the law of the sanctuary by priests and prophets. Of the Gentiles: Reproaching and reviling God's people, boastful and insolent in their sinning.
10. National Hopes Presented.—A remnant to be saved who shall be holy; Jehovah to dwell among his people as a mighty ruler; they to be a praise in all the earth, and their enemies to be overcome.
11. Messianic Ideas.—Jehovah as King among his people, with all nations among his worshipers.
12. Relation to Other O. T. Books.—This

book, like that of Jeremiah, takes up the thoughts of former prophets and applies them to the present condition of the Jews. The punishment of which Judah had been warned is shown to be at hand. Though the destruction is imminent and complete, there was yet hope held out that God would still have a people. Jeremiah lived at the same time, and prophesied in similar conditions.

13. Topics for Special Study.—The Scythians; the extent and character of their conquests.

HAGGAI.

1. Author.—Haggai, perhaps one of the priests who had returned from the exile.
2. Date.—In the second year of the reign of Darius Hystaspes 520 B. C., in the sixth, seventh, eighth and ninth months.
3. Place.—Jerusalem.
4. Historical Occasion.—At the time of the accession of Darius, when it was possible to resume the building of the temple, which had been hindered by the decree of Artaxerxes, king of Persia, at the solicitation of the Samaritan enemies of Judah. Because of opposition, the Jews had become indifferent to the work.
5. Leading Topic.—An exhortation to build the house of God, with promise of prosperity for fidelity.
6. Chief Purpose.—To show that the work connected with God's house should take precedence of one's private interests, and that God desires to have his glory manifested.

7. General Analysis.—
 (*a*) Exhortation to build, with promise of blessing, Ch. 1.
 (*b*) The house to be glorious, Ch. 2 : 1–9.
 (*c*) Promised plenty, notwithstanding the people's sins, Ch. 2 : 10–19.
 (*d*) Enemies to be overcome, Ch. 2 : 20–23.
8. Points of Especial Interest.—Mention of ceiled houses; the glory of the temple to be augmented by all nations; the unclean touch makes unclean.
9. Special Sins Condemned.—Indifference to God's house.
10. National Hopes Presented.—The temple to be glorious; the people to be prosperous; enemies to be overcome.
11. Messianic Ideas.—The glory of the temple would be realized in the coming of Christ; the commotion among the nations was to take place then; Zerubbabel, God's servant to build the house, a type of Christ.
12. Relation to Other O. T. Books.—Closely related to Zechariah, which also encouraged the building; to Ezra, which gives the history connected with it; to Kings and Chronicles, which describe the first temple; to Daniel, which emphasizes

the kingdom of God. Haggai is the first prophet in order after the exile.

13. Topics for Special Study.—The reign of Darius Hystaspes, and his conflict with the Greeks; the temple built by the Samaritans; the temple as rebuilt by Herod.

ZECHARIAH.

1. Author.—Zechariah, grandson of Iddo, a priest, probably born in Babylonia.
2. Date.—From 520 B. C. to 518, or later.
3. Place.—Jerusalem.
4. Historical Occasion.—He began his work two months after the Jews resumed the rebuilding of the temple at the instigation of Haggai. Some of his prophecies were delivered two years later, while the building was going on. It was during a time of discouragement for the Jews; they had been restored from exile, but their condition seemed in conflict with what had been promised.
5. Leading Topics.—The restoration of the Theocracy to its ideal state, its enemies to be overcome, and the Messianic kingdom to be established in the earth.
6. Chief Purpose.—To show that glory and prosperity would be given to Jerusalem, though now it might be oppressed and

disconsolate; to prevent disappointment arising from the fact that the promises made to God's people had not been realized after they returned from captivity, by giving the assurance that the kingdom of God would be established and made to triumph over all enemies. This promise is centred in a coming Messiah.

7. General Analysis.—
 Part I. Visions, by which the people were to be encouraged, Ch. 1–6.
 Part II. Fasts were to be turned into feasts, Ch. 7, 8.
 Part III. Overthrow of enemies and the establishing of the Messianic kingdom, Ch. 9–14.
8. Points of Especial Interest.—Jehovah jealous for Jerusalem; many nations to turn unto Jehovah; the coming of Zion's King; holiness to characterize God's people.
9. Special Sins Condemned.—Of Judah: Refusal to hear the commands of former prophets; of the Gentiles: Hostility to Jerusalem.
10. National Hopes Presented.—Permanent establishment of the people after being delivered from the oppression of their enemies.

11. Messianic Ideas.—A time when God would dwell among his people; Christ as priest and ruler typified; many peoples to seek Jehovah; everything to be holy unto Jehovah. There are many predictions that were literally fulfilled: Christ's entry into Jerusalem; sold for thirty pieces of silver; smitten, and the sheep scattered; to be pierced; a fountain opened to the house of David. The book is pre-eminently Messianic.
12. Relation to Other O. T. Books.—Interested in the same work as Haggai; repeats promises made by Isaiah, Jeremiah and Ezekiel, that God's people would be restored and established; repeats the prophecy of Daniel that God's kingdom would prevail; gives Messianic thoughts similar to former prophets, but with more details. It gives assurance that former promises would not fail.
13. Topics for Special Study.—The religious and secular condition of the Jews at the time of Zechariah.

MALACHI.

1. Author.—Malachi. Nothing is known of him apart from this prophecy.
2. Date.—Probably about 430 B. C., during the time of the second visit of Nehemiah to Jerusalem.
3. Place.—Jerusalem.
4. Historical Occasion.—At the time when certain evils had come to be practiced by the Jews, after the walls had been rebuilt by Nehemiah, who also sought to correct what Malachi reproves. The Jews had been restored from exile, but they were again departing from Jehovah.
5. Leading Topic.—Reproof for complaining of God's lack of love; for violation of the law by the priests; for defrauding God; for intermarriage with the heathen; with the promise of the sudden coming of the Messiah preceded by Elijah.
6. Chief Purpose.—To rebuke the Jews for departing from the requirements of the

law, which they had probably been induced to do through disappointment in their condition after their restoration to their land; and to give assurance that God's purpose in regard to his people would be realized, that the expected Messiah would surely be sent, and to induce them to be faithful in waiting for him.

7. General Analysis.—
 (*a*) God's love for Jacob, Ch. 1 : 1–5.
 (*b*) Violation of law by the priests, Ch. 1 : 6–2 : 9.
 (*c*) Heathen marriage and divorce, Ch. 2 : 10–16.
 (*d*) God coming to judge his people, Ch. 2 : 17–3 : 6.
 (*f*) Offerings withheld from God, Ch. 3 : 7–12.
 (*g*) Faithful services will be rewarded, Ch. 3 : 13–4 : 6.
8. Points of Especial Interest.—God's love as a father; faithlessness of the priests; divorce for trivial reasons; a book of remembrance for them that feared the Lord; Elijah to come before Christ.
9. Special Sins Condemned.—Polluted offerings by the priests, profanation of God's

name, taking strange wives, sorcery, adultery, oppression, withholding offerings.

10. National Hopes Presented.—Promise of plenty and prosperity on condition of fidelity; righteousness to prevail; Israel's heart to be turned to the Lord by Elijah.
11. Messianic Ideas.—A time when Jehovah would be honored among the nations; a time of righteousness; the expected Messiah to come suddenly; Elijah preceding to prepare the way.
12. Relation to Other O. T. Books.—This has been called the "seal" of the prophets, being the last. It bids God's people be faithful in what was required of them, assuring them that the promises made would certainly be fulfilled. It sums up reproofs and promises given by the long line of prophets, and exhorts to fidelity and patience that Israel's mission might not fail.
13. Topics for Special Study.—The formation of the Old Testament canon; the extent to which prophecy has been fulfilled.

THE NEW TESTAMENT.

INTRODUCTION.

1. The books of the New Testament may be divided according to their general character into the *historical* and the *epistolary*. The historical include the four Gospels and the Acts. The epistolary include those written to the churches, those written to Christians generally, called the "Catholic Epistles," those written to Timothy and Titus, who had the oversight of churches, called the "Pastoral Epistles," and those written to private individuals. The purpose of the Gospels is not to give a full account of all that Jesus did, but to record those facts that manifest his nature, and the object of his earthly career. The Acts is intermediate between the Gospels and the Epistles, showing the growth and character of the church. The chief purpose of the Epistles was to give instruction to the churches in order that they might be edified, showing them the nature of Christ, the nature of the Christian, the ground of the Christian's hope, his relation to Christ, to the world and to other Christians. It will be seen that each Epistle has a special object in this general purpose.

2. The time of writing the different books cannot be absolutely determined, though there is general agreement in regard to most of them. An advantage will be gained from studying the books, especially the epistles of Paul, in their chronological order. The following arrangement may be accepted as probably correct:

James, 44 or 60 A. D.
1 Thessalonians, 53–54 A. D.
2 Thessalonians, 53–54 A. D.
Galatians, 55 A. D.
Matthew, 50–60 A. D.
1 Corinthians, 57 A. D.
2 Corinthians, 57 A. D.
Romans, 58 A. D.
Ephesians, 62–64 A. D.
Colossians, 62–64 A. D.
Philemon, 62–64 A. D.
Mark 60–70 A. D.
Philippians, 63 A. D.
Luke, 63 A. D.
Acts, 64–65 A. D.
1 Peter, 63–66 A. D.
2 Peter, 63–66 A. D.
Hebrews, 62–67 A. D.
1 Timothy, 65 A. D.
Titus, 65 A. D.
2 Timothy, 66 A. D.
Jude, 70–80 A. D.
John's Gospel, 75–85 A. D.
1 John, 75–85 A. D.
2 John, 75–85 A. D.
3 John, 75–85 A. D.
Revelation, 94–95 (or 68–69?) A. D.

MATTHEW.

1. AUTHOR.—Matthew, one of the apostles, at first called Levi. He was a "Publican," engaged in collecting the tribute demanded of the Jews by the Romans. His history after the ascension of Christ is not known. It is held by some that Matthew wrote his Gospel in Hebrew or Aramaic, the remainder of the New Testament having been written in Greek.
2. DATE.—Uncertain, probably between 50 and 60 A. D.
3. FOR WHOM WRITTEN.—It is supposed that Matthew had in mind Jewish Christians especially when he wrote, though his Gospel is adapted to all.
4. HISTORICAL OCCASION.—At the time when there was needed a precise and authoritative statement of the relation of Christ to the Old Testament predictions concerning the Messiah, and the relation of the newly founded church to the Jewish nation.
5. LEADING TOPICS.—That part of Christ's

life and words that exhibit especially his kingly character; the rejection of Christ as king by the Jews; the rejection of the Jews by Christ, and the establishing of the church.

6. Chief Purpose.—The Old Testament closed with the promise of a King to come to Israel. The Gospel of Matthew is to show that Jesus was that King, but that the Jewish nation rejected him, and that as a result they were themselves rejected from their position of pre-eminence and especial Divine favor. It is to show that the church was chosen to be God's peculiar people, "founded on the divinely revealed knowledge of Christ," having "a new life, a new covenant, a new constitution, a new commandment, new discipline, new ordinances."

7. General Analysis.—

Part I. Jesus' birth and flight into Egypt, Ch. 1, 2.

Part II. Witness to his Kingship rejected, Ch. 3–16 : 4.

Part III. Special teaching to the disciples, Ch. 16 : 5–18 : 35.

Part IV. Opposition and crucifixion Ch. 19–27..

Part V. Resurrection and Great Commission, Ch. 28.

8 Special Teaching of the Book.—Jesus was the promised Messiah; the kingdom of Heaven is spiritual; the condition of entering this kingdom is right character; Christ died for men; a day of judgment is to come.

9. Relation to Other N. T. Books.—Matthew prepares the way for the succeeding Gospels by showing that Jesus, whose works and person they set forth, was the promised Messiah, the One whom God was to send to men. In its contents it is closely connected with Mark and Luke, but is distinct from these in purpose. It gives the founding of the church, and thus prepares the way for the Epistles which were intended for the development of the church.

10. Topics for Special Study.—The political condition of the Jews at the time of the birth of Christ; the Jews' idea of the Messiah at that time.

MARK.

1. AUTHOR.—Mark, also called John Mark. He journeyed with Paul and Barnabas as their attendant, and then went with Peter. He was not one of the apostles, but wrote what he had fully learned from Peter about Christ.
2. DATE.—Uncertain; probably between 60 and 70 A. D.
3. FOR WHOM WRITTEN.—It is supposed that Mark wrote especially for Gentile Christians.
4. HISTORICAL OCCASION.—At the time that there was need of having the authoritative teachings of the apostles concerning the person and work of Christ recorded as a permanent possession for those who believed in him.
5. LEADING TOPIC.—That part of the life and work of Christ which represents him as the Mighty Worker, zealously engaged in the kingdom of redemption, over

which, as the Son of Man, the Father had given him authority. He is here manifested as the Son of God by the works that he does.

6. Chief Purpose.—To show the wonderful works of Christ in redeeming man, for which the Father had sent him. His coming is here shown to be not for the Jew only, but for man, independent of his special circumstances. The book is to present the wonderful works of the Son of God in order that men might believe in him.

7. General Analysis.—

Part I. Christ's work in Galilee, Ch. 1–9.

Part II. In Perea and Jerusalem, Ch. 10–13.

Part III. Crucifixion and Resurrection, Ch. 14–16.

8. Special Teaching of the Book.—Jesus was the Son of God and Son of man; his wonderful works attested his divine origin and mission; he can forgive sins and redeem men.

9. Relation to Other N. T. Books.—This Gospel follows that of Matthew naturally in showing the Son of God engaged in the work of redemption, after Matthew had shown that he was the one promised.

In Matthew Christ is represented as King, in Mark as Redeemer, in Luke as Healer and in John as Lifegiver.

10. Topics for Special Study.—The relation of Mark to Paul and Peter; the contents of Mark that are not found in the other Gospels.

LUKE.

1. AUTHOR.—Luke, a native of Antioch, in Syria. Not a Jew in nationality. By profession he was a physician. He was with Paul in much of his missionary work, and no doubt learned from him much that he has recorded of the life of Christ.
2. DATE.—Probably about 63 A. D.
3. FOR WHOM WRITTEN.—It is addressed to Theophilus, but it is not known who this person was, and it is evident that Luke expected his Gospel to be read by Christians generally. It is thought by some that this Gospel was intended especially for Gentile Christians.
4. HISTORICAL OCCASION.—At the time that there was needed a precise and satisfactory statement concerning the person and work of Christ as the Saviour of men, in order that Theophilus as well as other converts to Christianity might be assured of the ground of their hope.

5. Leading Topic.—Those facts in the life of Christ which show that he is a Saviour who had come from God, able and willing to save all who would accept him.
6. Chief Purpose. — To show that Jesus Christ had come to save men from sin, and that in doing this he must suffer death. His miracles recorded here are especially those of healing; the healing of diseases being symbolical of the healing of the soul from sin.
7. General Analysis.—
 Part I. The Divine origin of Christ and the events preparatory to his ministry, Ch. 1–4 : 13.
 Part II. His ministry in Galilee, Ch. 4 : 14–9 : 50.
 Part III. Departure from Galilee and journey to Jerusalem, Ch. 9 : 51–19 : 10.
 Part IV. Events connected with his death, Ch. 19 : 11–24 : 23.
 Part V. Appearances and Ascension, Ch. 24 : 24–53.
8. Special Teaching of the Book.—Jesus was the Son of God; he came to save men from sin; all who would follow him must be willing to suffer; the power of the

world cannot overcome the kingdom of Christ.

9. Relation to Other N. T. Books.—(See §9 under Mark.)

10. Topics for Special Study.—The career of Luke with Paul; the prevalence of the Greek language at the time of the apostles; the phrase "Son of Man" so often used in this Gospel.

JOHN.

1. AUTHOR.—John the Apostle.
2. DATE.—Probably between 75 and 85 A. D.
3. FOR WHOM WRITTEN.—Chiefly perhaps for those Christians at that time who may have had some doubts about the divinity of Christ. It is adapted, however, to Christians of all ages.
4. HISTORICAL OCCASION.—At a time when erroneous doctrines concerning Christ had begun to be held, and when there was need of presenting the truth on apostolic authority.
5. LEADING TOPIC.—Those facts about Christ and his teaching that show that he was divine, and that he had come to give eternal life to those who believed on him.
6. CHIEF PURPOSE.—To show that Jesus was come from God, and that he was God, that in him God was revealed in the flesh; that the kingdom of redemption was placed under his authority so that he is to decide the destiny of all, giving eternal life to

those who believe on him. Thus the author himself says, "These are written, that ye may believe that Jesus is the Christ, the Son of God, and that believing ye may have life in his name." (Ch. 20 : 31.)

7. General Analysis.—

Introduction.—God revealed in Christ to give life, Ch. 1 : 1–18.

Part I. Jesus begins to reveal himself, Ch. 1 : 19–4 : 54.

Part II. Teachings and works amid growing opposition, Ch. 5–12.

Part III. Revealed especially to his disciples, Ch. 13–17.

Part IV. Christ's triumph over death, Ch. 18–21.

8. Special Teaching of the Book.—Christ is God, eternal, author of eternal life, which is secured by belief in Christ. He is the truth ; none can approach the Father but by him.

9. Relation to Other N. T. Books.—In its teachings about the person of Christ, and the nature of the work that he does for man, this Gospel is in advance of the others. It gives much of the life of Christ omitted by them. It is closely related to

the First Epistle of John. As compared with the other Gospels, it gives especial prominence to Christ's words while they do to his works.

10. Topics for Special Study.—Teachings common to this Gospel and the Epistles of John. The history of the different apostles. The character of John as related to his Gospel.

THE ACTS OF THE APOSTLES.

1. Author.—Luke, the author of the third ospel.
2. Date.—Probably about 64 A. D.
3. For Whom Written.—Addressed to Theophilus, but intended for the entire church.
4. Historical Occasion.—Probably near the close of Paul's first imprisonment at Rome when there was needed a summary, or condensed statement of the progress of Christianity up to that time. It was probably written in Rome.
5. Leading Topic.—Those events that especially illustrate the history of the development of the early church. Though called the "Acts of the Apostles," its narrative is restricted for the most part to the labors of Peter and Paul. The author gives the account of the coming of the Holy Spirit, the progress of the gospel in Palestine, its acceptance by the Gentiles, Paul's conversion, missionary tours, arrest and voyage

to Rome. In connection with the labors of Paul there is given the account of the rejection of the gospel by the Jews and its acceptance by the Gentiles.

6. Chief Purpose.—To show how the church, which had been founded by Christ, and which was moved by the indwelling Holy Spirit, was developed in the early stages of its history, separating itself from the Jewish nation on the one hand, within the bounds of which it had its beginning, and from the world on the other hand, from which it now receives its members. This book exhibits the nature, principles and purposes of the church.

7. General Analysis.—

Part I. Development of the church, with Jerusalem as a centre, Ch. 1–12.

(*a*) Progress of the gospel among the Jews, Ch. 1–7.

(*b*) Extension of the church to Samaria and Antioch, Ch. 8–12.

Part II. Development of the church, with Antioch as a centre, Ch. 13–28.

(*a*) The missionary journeys of Paul, Ch. 13–21 : 8.

(*b*) Paul arrested and taken to Rome, Ch. 21 : 9–28 : 31.

8. Special Teaching of the Book.—The church is the body of Christ for spiritual activity on the earth. The Holy Spirit is the source of the life of the church. Men of all nationalities may enter the kingdom of Christ. The church is distinct from the Theocracy.
9. Relation to Other N. T. Books.—The Gospels give the life and work of Christ while on earth, his ministry and death; Acts takes up the history of his cause after his ascension, when the Holy Spirit had come to carry on the work of redemption through the church, securing its development and extension among all peoples. The book is closely related to those epistles that were written to the churches whose establishing it records.
10. Topics for Special Study.—The missionary work of Paul. The extent of the Roman power at this time.

ROMANS.

1. AUTHOR.—Paul the Apostle. He was born in Tarsus in Cilicia. He was converted about 36 A. D., and was especially commissioned as the apostle of the Gentiles. After three missionary journeys he was arrested and taken to Rome, where he was kept a prisoner at least two years. It is probable that he was released, and imprisoned a second time, being put to death about 67 or 68 A. D.
2. DATE.—58–59 A. D., just before Paul went to Jerusalem the last time.
3. TO WHOM WRITTEN.—To the saints in Rome, members of the church which existed there before Paul arrived. They were probably Christians of Gentile rather than Jewish origin.
4. HISTORICAL OCCASION.—Paul had desired to visit Rome, but had been hindered. He was now at Corinth, where he remained three months just before going to Jerusa-

lem for the last time. Though he anticipated trouble from the Jews, he still hoped to visit Rome on his way to Spain, and he wrote this letter partly to supply the loss arising from his absence, and partly to prepare for his visit when he should come.

5. LEADING TOPIC.—The systematic presentation of the doctrine of justification by faith, with a discussion of the relation of this doctrine to the condition of the Israelites, followed by exhortation to Christian duties.

6. CHIEF PURPOSE.—To give a systematic statement of the fundamental doctrines of the gospel, in order to show that it furnishes the only grounds of acceptance with God. It shows that man is justified by faith only, and it thus presents the radical difference between Christianity and Judaism, and gives as the reason for the rejection of the Jewish nation its unbelief in the Messiah.

7. GENERAL ANALYSIS.—

Introductory, Ch. 1 : 1–15.

Part I. Righteousness by faith, Ch. 1 : 16–8 : 39.

(*a*) All are sinners, Ch. 1 : 16–3 : 20.

(*b*) Salvation is for all, Ch. 3 : 21–5 : 21.

(*c*) Secures holy living, Ch. 6–8.

Part II. Relation of this to Israel, Ch. 9–11.

(*a*) Israel rejected through unbelief, Ch. 9, 10.

(*b*) Israel shall yet be saved, Ch. 11.

Part III. Exhortation to Christian duty, Ch. 12–16.

8. Special Teaching of the Book.—All men are sinners; those who believe in Christ are justified in the sight of God; such are not to continue in sin; Jews shall yet turn to Christ.

9. Relation to Other N. T. Books.—This book presents a systematic statement of the doctrines that are involved in the gospel narratives and applied to the Christian churches in the other Epistles. In its contents it is closely related to Galatians, but the latter has in view especially, opposition by the Jews.

10. Topics for Special Study.—The relation of the church at Rome to Peter and Paul; the treatment of the gospel by the Jews; the unfoldment of doctrine in the book; the influence of Roman law on the apostle's mind.

FIRST CORINTHIANS.

1. AUTHOR.—Paul.
2. DATE.—The spring of 57 A. D.
3. TO WHOM WRITTEN.—To the church at Corinth, which had been founded by Paul on his second missionary journey, about 52 A. D., and which consisted of both Jewish and Gentile Christians.
4. HISTORICAL OCCASION.—While Paul was staying at Ephesus, during his third missionary journey, some came from Corinth to consult Paul on certain subjects that had been discussed there, and he had also learned that there was a factious spirit in the Corinthian church, and that they tolerated certain gross immoral practices. He wrote this letter in view of these facts.
5. LEADING TOPICS.—A statement of the relation of Christians to Christ; reproof for dissensions and lax morality; instruction concerning marriage; food offered to idols

and conduct in religious meetings; the distribution of spiritual gifts.

6. Chief Purpose.—To show that Christians are the body of Christ, that they should therefore abstain from the pollution of the world, separating themselves from all that defiles; that all gifts received from the indwelling Holy Spirit are intended for the edification of this body, and that death cannot have dominion over it, but that those who belong to Christ will be raised as was he.

7. General Analysis.—

Part I. Unwarranted divisions in the church, Ch. 1–4.

Part II. Teachings on morality, Ch. 5–11.

Part III. Bestowment of spiritual gifts, Ch. 12–14.

Part IV. Certainty of resurrection, Ch. 15.

Conclusion, Ch. 16.

8. Special Teaching of the Book.—Spiritual things not understood by the natural man; Christians the body of Christ; the duty of being considerate of one another; Unity of Christians; the pre-eminent character of love; those who die in Christ are to rise again.

9. Relation to Other N. T. Books.—Acts shows how the church, the body of Christ, began its history; this Epistle shows the relation of the members of Christ to their Head, to each other and to the world.
10. Topics for Special Study.—The history of Corinth; the importance of the place as a commercial centre; the religious condition of the Gentiles at this time.

SECOND CORINTHIANS.

1. Author.—Paul.
2. Date.—Autumn of 57 A. D.
3. To Whom Written.—The church at Corinth.
4. Historical Occasion.—After sending the first letter to the Corinthians, Paul sent Timothy, and afterward Titus, to secure certain reforms, or to learn the effect of his letter, and then left Ephesus and proceeded to Macedonia. Titus brought here to Paul an encouraging report of the conduct of the Corinthians, and Paul then wrote them this second letter.
5. Leading Topics.—The suffering that Paul had endured because of the Corinthians, in which he had been sustained by a realization of the work to which he was called; his rejoicing in their reforms; claim and proof of his apostleship.
6. Chief Purpose.—To show, as does the first epistle, that there is no fellowship between the church and the world; to

emphasize the fact that the church is the creation of the Holy Spirit.

7. General Analysis.—
 Part I. Paul's account of his conduct toward the Corinthians, Ch. 1, 2.
 Part II. His fidelity and encouragement, Ch. 3–6.
 Part III. Condition of activity at Corinth, Ch. 7–9.
 Part IV. Paul's claim and proof of apostleship, Ch. 10–13.
8. Special Teaching of the Book.—The New Dispensation is superior to the old in glory; temporary affliction is not to be compared to eternal glory; Christians to be separated from unbelievers; giving should be spontaneous; false teachers condemned.
9. Relation to Other N. T. Books.—Thessalonians show that the Christian is still to be connected with the affairs of the world; Corinthians, that he is not to be like the world, nor governed by the spirit of the world.
10. Topics for Special Study.—The history of the Corinthian church after Paul's death; the New Testament teaching concerning the relation of Christ to the church.

GALATIANS.

1. AUTHOR.—Paul.
2. DATE.—Probably about 55 A. D.
3. TO WHOM WRITTEN.—To the churches of Galatia, a country of Asia Minor, which were established by Paul on his second missionary journey.
4. HISTORICAL OCCASION.—Paul had visited the Galatians on his third tour, and proceeded to Ephesus, where he remained about three years. While there he heard of the attempt on the part of some who had come from Jerusalem to turn the Galatians to a Judaistic form of worship and doctrine. He was alarmed at their success, and indignant at their evil course, and wrote this letter to correct the views and practices that had found a footing among his converts.
5. LEADING TOPICS.—Paul asserts his apostolic authority as a ground for maintaining the correctness of his teachings; he shows

that Christians are justified by faith alone, and that ceremonies of the law are not essential, and exhorts his readers to nurture fruitful lives.

6. Chief Purpose—To show that the Christian stands accepted of God by his faith, that he has been given spiritual life by the Holy Spirit, and that such an one should not go back to rely upon dead forms, but should show forth the life that is in him. The book presents the conflict between Judaism and Christianity.
7. General Analysis.—
 Part I. Paul's teaching was with divine authority, Ch. 1, 2.
 Part II. Justification is by faith alone, Ch. 3–5 : 6.
 Part III. Exhortation to holy living, Ch. 5 : 7–6 : 18.
8. Special Teaching of the Book.—There is only one gospel; Paul received his gospel by revelation; in Christ there is no difference between Jew and Gentile; the flesh is opposed to the Spirit; the latter is the source of Christian graces.
9. Relation to Other N. T. Books.—The doctrine of the book is similar to that in Romans, but it here manifests a

polemical character, and dwells on the unwise course of turning back to mere forms after having received life; returning to the flesh after having begun in the Spirit.

10. Topics for Special Study.—History of the Galatian churches; the account of Paul's conversion. The process of religious development.

EPHESIANS.

1. Author.—Paul.
2. Date.—Between 62 and 64 A. D.
3. To Whom Written.—To the Christians at Ephesus, though perhaps all Christians in that region were included in the address.
4. Historical Occasion.—While Paul was in prison at Rome the first time.
5. Leading Topic.—God had determined from the beginning that the Gentiles should be adopted as sons, and should share in the blessings secured by Christ to those who accept him, and being thus turned from darkness to light by the power of the Spirit, and forming one body with the Jews, that they should live together in peace, and be built up into a perfect manhood in Christ.
6. Chief Purpose.—To show that the adoption of the Gentiles into the church, whereby they were to form with the Jews

one body in Christ, though revealed now for the first time to the Gentiles, had been determined from the beginning, and is an exhibition of God's wondrous wisdom; and farther, to secure in these Gentile and Jewish Christians harmony between themselves and righteous living, by which they were to be distinguished from the world.

7. General Analysis.—

Part 1. Doctrinal:

(*a*) Gentiles share in the adoption, Ch. 1–2 : 10.

(*b*) Thus they are made one with the Jews, Ch. 2 : 11–22.

(*c*) Paul appointed to preach this truth, Ch. 3.

Part II. Exhortation:

(*a*) To unity and harmony, Ch. 4 : 1–16.

(*b*) To conduct befitting their calling, Ch. 4 : 17–5 : 21.

(*c*) To faithful observance of social duties, Ch. 5 : 22–6 : 24.

8. Special Teaching of the Book.—Gentiles predestined to belong to the body of Christ; all to be one in him; enmity between Jew and Gentile removed by him; the body of Christ to be edified; Christians not to live as the world.

9. Relation to Other N. T. Books.—Colossians and Philemon were written and sent at the same time as this Epistle. While this shows that the Gentiles were to form a part of the body of Christ, Colossians emphasizes Christ's headship over this body, and Corinthians dwell upon the fact that the body of Christ is to be separated from the world.
10. Topics for Special Study.—The teaching of the Old Testament about the salvation of the Gentiles; the view of this that prevailed among the Jews at the time of Christ.

PHILIPPIANS.

1. Author.—Paul.
2. Date.—During Paul's imprisonment at Rome, probably about 63 A. D.
3. To Whom Written.—To the Christians at Philippi, the bishops (pastors) and deacons being especially mentioned, the church having been founded by Paul on his second missionary journey.
4. Historical Occasion.—Paul being imprisoned at Rome, the Philippians had sent to him a contribution by Epaphroditus, and the latter had been detained by an illness. After his recovery, Paul sent by him this letter in which he acknowledges their generous gift.
5. Leading Topics.—Paul rejoices in their faith, and praises them for their Christian graces; he urges them to follow the example of Christ in a supreme devotion to the cause of others. A large part of the Epistle is concerned with personal matters.

6. Chief Purpose.—To show that those who are Christians should manifest a character like Christ's, who in his humility and self-abnegation gave himself for others.
7. General Analysis.—
 (*a*) Personal matters, Ch. 1 : 1–26.
 (*b*) Exhortation to Christ-like virtues, Ch. 1 : 27–2 : 18.
 (*c*) Personal matters, Ch. 2 : 19–30.
 (*d*) Warning against erroneous teaching, Ch. 3.
 (*e*) Exhortation to right conduct, Ch. 4 : 1–9.
 (*f*) Thanks for gifts, and conclusion, Ch. 4 : 10–23.
8. Special Teaching of the Book.—The Christian's life is simply for Christ; Christ humbled himself and was exalted; all of Paul's other acquisitions were nothing compared to Christ; the Christian should grow in grace.
9. Relation to Other N. T. Books.—Elsewhere it is shown how one may become a Christian, and what relations he sustains; here his chief characteristic is given.
10. Topics for Special Study.—The history of the church at Philippi; the state of Paul while in prison.

COLOSSIANS.

1. Author.—Paul.
2. Date.—Between 63 and 64 A. D., about the same time as that of the Epistle to the Ephesians.
3. To Whom Written.—To the Christians at Colosse, a town in Phrygia on the Meander river. This church was probably not founded by Paul, but he was interested in it.
4. Historical Occasion.—Epaphras, a minister of the Colossians, had brought word to Paul that some were attempting to pervert the belief of the Colossians. These seem to have been partly Judaizers and partly certain philosophizing Gnostics, who would deny the real nature and work of Christ and the true relation of Christians to him. Thus Paul was led to send this letter. It was written while he was in prison at Rome.
5. Leading Topics.—The doctrine of the

nature of the person of Christ; that he was the Creator of all things; that he is the living Head of the redeemed church; and that Christians are new creatures as they are united to Christ, and should live in accordance with this fact, not relying upon mere dead forms.

6. CHIEF PURPOSE.—To show that Christ as Son of God and Creator of all things had really died to redeem men, and had risen and ascended to be the Ruler and Head of the Church; and to show that the Christian is a new creature in Christ. It thus gives the real work and position of Christ, and the real nature of the Christian.

7. GENERAL ANALYSIS.—

Part I. Doctrinal.

(*a*) Christ, the Head of all things, died for men, Ch. 1–2 : 5.

(*b*) The Christian has entered into a new spiritual life, Ch. 2 : 6–23.

Part II. Practical. Exhortation to Christians to live in accordance with their new relation, Ch. 3, 4.

8. SPECIAL TEACHING OF THE BOOK.—Christians have been translated into the kingdom of Christ; he was the Creator, and Head of the church; the fullness of

the Godhead dwelt in him; baptism symbolizes the Christian's death to sin and rising again to newness of life.

9. Relation to Other N. T. Books.—In the unfolding of the doctrine of Christ, this book shows that he is Head of all things. In the development of the doctrine of the Christian church, this shows the real nature of the Christian.

10. Topics for Special Study.—History of the doctrine of the person of Christ; Gnosticism in the early centuries.

FIRST THESSALONIANS.

1. AUTHOR.—Paul.
2. DATE.—About 53–54 A. D.
3. TO WHOM WRITTEN.—To the church at at Thessalonica, in Macedonia, founded by Paul on his second missionary journey, perhaps two years before writing this letter. The church was composed mostly of Gentiles.
4. HISTORICAL OCCASION.—It was written while Paul was at Corinth, where he remained at least a year and a half, having come through Athens on his way from Thessalonica. Since he had been unable to continue with the church there on account of the hostilities of the Jews, and desiring to give them further instructions about the gospel, he had sent Timothy to them, and on his return with the news of their firm faith and Christian character, Paul wrote them this letter.
5. LEADING TOPICS.—Paul's rejoicing in their

steadfastness, and anxiety for them; assurance of the welfare of those dying in Christ; his second coming; an exhortation to continue in the ordinary affairs of life.

6. CHIEF PURPOSE.—To give instructions concerning the Christian's relation to this life. Though a new creature, he is yet related to the present world, and is to engage in his usual business. To show farther that though Christians die before Christ comes again, they are safe, and there should not be unnecessary anxiety about the time of Christ's return.

7. GENERAL ANALYSIS.—

Part I. Paul's relation to the Thessalonians, Ch. 1–3.

(*a*) He rejoices in their faith, Ch. 1.

(*b*) His conduct among them, Ch. 2 : 1–12.

(*c*) His anxiety about them, Ch. 2 : 13–3 : 13.

Part II. Exhortation and instruction, Ch. 4, 5.

(*a*) Exhortation to right conduct, Ch. 4 : 1–12.

(*b*) The coming of the Lord, Ch. 4 : 13–18; 5 : 11.

(*c*) Exhortation to the performance of duties, Ch. 5 : 12–28.

8. Special Teaching of the Book.—The gospel is the word of God; Christ is God; holiness in the Christian is essential; Christ is to come again; the dead are to be raised; all are to labor diligently.
9. Relation to Other N. T. Books.—This is the first of Paul's Epistles, yet in its teachings about Christ it is in accord with his latest. Other epistles show the Christian's relation to Christ, to each other and to the world; this shows his relation as a spiritual being to the present life.
10. Topics for Special Study.—The history of the Thessalonian church; The New Testament doctrine of the second coming of Christ.

SECOND THESSALONIANS.

1. AUTHOR.—Paul.
2. DATE.—Very soon after the preceding, 53–54 A. D.
3. TO WHOM WRITTEN.—To the church of the Thessalonians.
4. HISTORICAL OCCASION.—Nearly the same as that of the first Epistle. Perhaps Paul had received some additional information regarding the condition of the Thessalonians.
5. LEADING TOPICS.—Thanksgiving for their faith; teaching concerning the time of judgment and the second coming of Christ, and an exhortation to orderly living.
6. CHIEF PURPOSE.—To show that Christ is to judge men, rendering just punishment to those who oppose him, but that there would be increased opposition first, and that Christians should not cease to give their earnest attention to the ordinary affairs of this present life.

7. General Analysis.—
 (*a*) A day of judgment to come, Ch. 1.
 (*b*) Violent opposition first, Ch. 2.
 (*c*) Disorderly living discouraged, Ch. 3.
9. Special Teaching of the Book.—The Lord is to come to punish the wicked with everlasting punishment; antichrist to come first; Christians to be glorified in Christ when he comes. Christians to withdraw from the disorderly.
9. Relation to Other N. T. Books.—This gives an extension of the thought of the First Epistle; is connected with the statement of Christ in Matthew 24, and with the description of judgment in Revelation.
10. Topics for Special Study.—Teaching of the Bible about the judgment; meaning of antichrist.

FIRST TIMOTHY.

1. Author.—Paul.
2. Date.—Probably about 65 A. D., after Paul had been released from his first imprisonment at Rome.
3. To Whom Written.—To Timothy, who was converted under the preaching of Paul, and accompanied him in much of his apostolic labor. He was probably at Ephesus when this letter was sent to him.
4. Historical Occasion.—There is some uncertainty about this. It seems probable, however, that Paul had been released from prison, had visited Spain, and then some of the churches in the East, had left Timothy at Ephesus to exercise a general oversight over the churches there, and had then proceeded to Macedonia, where he wrote this letter. There was need at the time of giving directions concerning the government of churches and the importance of teaching God's Word.

5. Leading Topics.—Directions concerning teaching sound doctrines and the proper organization and government of the churches; instruction of a personal character for the guidance of Timothy in his private life as the representative of the apostle.
6. Chief Purpose.—To give directions with apostolic authority for the organization, officering, and edification of churches.
7. General Analysis.—
 (*a*) The law not to be taught instead of the gospel, Ch. 1.
 (*b*) Conduct of Christians, Ch. 2.
 (*c*) Character of pastors and deacons, Ch. 3.
 (*d*) Sound doctrine to be taught, Ch. 4.
 (*e*) Various injunctions, Ch. 5, 6.
8. Special Teaching of the Book.—The law was intended for evil-doers; there is one Mediator between God and man; the dependent are to be supported; ministers are to be honored; undue desire for wealth leads to sin.
9. Relation to Other N. T. Books.—In Paul's other writings he had considered the Christian in his individual capacity; in this he considers him as a member of the

church organization, which was intended for the edification of believers.

10. Topics for Special Study.—The functions of ministers (bishops, elders) and deacons; the New Testament teaching about church government.

SECOND TIMOTHY.

1. Author.—Paul.
2. Date.—Probably 65–66 A. D., just before Paul suffered death.
3. To Whom Written.—To Timothy while at Ephesus.
4. Historical Occasion.—While Paul was in prison the second time expecting that his death was near, when he wished to give Timothy further directions and desired him to come to him.
5. Leading Topic.—An exhortation to Timothy to be faithful to the gospel, to secure its promulgation, and to guard against false teaching, with personal matters relating to Paul's circumstances.
6. Chief Purpose.—To provide for the preaching and inculcation of the truths of the gospel, and to warn against turning from that to error.
7. General Analysis.—
 (*a*) Rejoicing in the grace of God, Ch. 1.

(*b*) Exhortation to fidelity to the Scriptures, Ch. 2.

(*c*) Warning against apostasy, Ch. 3–4 : 5.

(*d*) Paul's personal circumstances, Ch. 4 : 6–22.

8. SPECIAL TEACHING OF THE BOOK.—Immortality was revealed by Christ; fidelity to God's Word is necessary; the Scriptures were inspired of God; Paul being about to die was ready to depart.

9. RELATION TO OTHER N. T. BOOKS.—It is closely related to the former Epistle; it emphasizes still further the fact that the church must depend upon the Word of God for instruction.

10. TOPICS FOR SPECIAL STUDY.—The inspiration of the Scriptures; the practice and significance of laying on of hands.

TITUS.

1. Author.—Paul.
2. Date.—Probably about 65 A. D., near the time of the writing of the first letter to Timothy.
3. To Whom Written.—To Titus, a Gentile convert, a companion of the apostle in many of his labors. It was written to him while he was in Crete.
4. Historical Occasion.—Some time between his first and second imprisonment at Rome; Paul had in his journeys left Titus in Crete, that he might have the oversight of the organization of the churches there. The apostle was probably at Ephesus when he wrote, and desired to give Titus additional instruction about his work.
5. Leading Topics.—Character of ministers to be appointed; proper conduct of church members; these to be abundant in good works.
6. Chief Purpose.—To present the deport-

ment required of church members; to show that Christians should exhibit upright moral lives, conduct themselves properly before the world and be obedient to the truth.

7. General Analysis.—
 (*a*) The appointment of true ministers, Ch. 1.
 (*b*) All should live moral lives, Ch. 2.
 (*c*) Being renewed by the Holy Spirit they are to maintain good works, Ch. 3.
8. Special Teaching of the Books.—The character that is required in the minister; the lives of Christians should be in harmony with their profession; they should be subject to the appointed powers.
9. Relation to Other N. T. Books.—While the Epistles to Timothy show the proper organization of churches, and their reliance upon the Scriptures, this letter emphasizes the fact that the life of the Christian should be in harmony with the purpose of the church, and be conformed to the requirements of God's Word.
10. Topics for Special Study.—History of Titus; the relation of Christianity to morals.

PHILEMON.

1. Author.—Paul.
2. Date.—Between 63–64 A. D., at the time of the letter to the Colossians.
3. To Whom Written.—To Philemon of Colosse, perhaps an elder of the church there.
4. Historical Occasion.—A slave belonging to Philemon had probably wronged his master and had run away from him. He had been converted under Paul's preaching, to whom he became very dear. The apostle was about to send him to his master, and wrote this letter that he might be received as a brother rather than as a slave, and Paul promised to make good any loss Philemon might have suffered through him.
5. Leading Topic.—An entreaty that Philemon would receive with favor the slave who had possibly wronged him, who should now be dearer unto him as a brother.

6. Chief Purpose.—To show that the Christian relationship should predominate over any social relationship; that those who are in Christ are thereby placed on an equality with each other.
7. General Analysis.—
 (*a*) Salutation and commendation, Ver. 1–7.
 (*b*) The special request, Ver. 8–17.
 (*c*) Promised restitution, Ver. 18, 19.
 (*d*) Appeal and closing salutation, Ver. 20–25.
8. Special Teaching of the Book.—Philemon was under obligation to Paul for spiritual blessings; being in Christ equalizes men of all conditions.
9. Relation to Other N. T. Books.—Other books show that Christians form the body of Christ, and that all are members of that body; this shows that from whatever social rank one may come, his position as a member of the body of Christ is not affected thereby.
10. Topics for Special Study.—The Bible in reference to slavery; the character of Roman slavery.

HEBREWS.

1. Author.—Uncertain. According to the traditional view, Paul was the author. Many think Apollos wrote the Epistle. Some name Barnabas as the author.
2. Date.—Probably between 62 and 67 A. D.
3. To Whom Written.—Hebrew Christians, though it is not certain whether those in Jerusalem or those in Rome were addressed.
4. Historical Occasion.—At a time when the Hebrew Christians were being persecuted by the Jews, and were in danger of turning back from Christianity to Judaism; when they were no longer allowed to share in the worship of the temple, and when the temple itself was soon to be done away with.
5. Leading Topics.—The relation of the system of worship of the Old Testament dispensation to the facts of the gospel, showing that the former was inferior to

the latter and was fulfilled in the coming of Christ; that the suffering of these Hebrew Christians was sent by God as their Father; and they were to look by faith to the future.

6. CHIEF PURPOSE.—To show that these Christians should not be discouraged, though they had to suffer from those who were called the chosen people of God; for Christians were now the real people of God, the Old Testament system of worship being fulfilled in Christianity; they should expect chastisement, and should have faith which looked to the future for its possessions.

7. GENERAL ANALYSIS.—

Part I. Doctrinal: Christianity is superior to the Old Testament legal system, and fulfills it, Ch. 1–10 : 18.

(*a*) Christ superior to angels, Ch. 1, 2.

(*b*) Christ superior to Moses, Ch. 3, 4.

(*c*) Christ superior to Aaron, Ch. 5–10 : 18.

Part II. Practical: Encouragement to steadfastness on the part of those knowing that they were sons, though chastised, and that they would receive the promises, Ch. 10 : 19–13 : 25.

8. SPECIAL TEACHING OF THE BOOK.—Angels

are ministers to the heirs of salvation; Jesus has subdued death; Christ was a priest like Melchisedec; he bore the sins of many; faith looks forward to the future for its possessions; affliction is sent for chastisement.

9. Relation to Other N. T. Books.—In Matthew we have the relation of Christ to Old Testament prophecy; Hebrews gives his relation to the Old Testament worship. The Epistle of James shows the Hebrew Christians as a part of the Israelitish nation; Hebrews distinguishes Christians from Israel. Here especially we have the interpretation of Old Testament types.

10. Topics for Special Study.—The priesthood and sacrifices of the Old Testament; the continuance of the temple worship by the early Christians.

JAMES.

1. Author.—James, "the Lord's brother," called "the just." He was a leader in the church at Jerusalem, and prominent in the council held there. (Acts 15.) According to Josephus, he was killed by the Sanhedrin, 62 A. D.
2. Date.—Uncertain. Some think abut 44 A. D., and some about 60 A. D.
3. To Whom Written.—To the Hebrew Christians generally.
4. Historical Occasion.—At a time when the Jewish Christians were becoming indifferent to the spiritual character of Christianity, worldly in their tendencies, and were relying upon their creed rather than the manifestations of a Christ-like spirit.
5. Leading Topics.—Exhortation to resist temptation; obedience to the truth; warning against relying upon faith without works; worldliness and covetousness; and the incitement to Christian virtues.

6. Chief Purpose.—To show that the Christian life should be manifested in the outward conduct; that it is not mere belief, but faith that produces works.
7. General Analysis.—
 (*a*) Need of patience and obedience to the Word of God, Ch. 1.
 (*b*) Warning against partiality and dead faith, Ch. 2.
 (*c*) Peaceful living and guarded speech, Ch. 3.
 (*d*) Reproof, warning, and exhortation, Ch. 4, 5.
8. Special Teaching of the Book.—God tempts no one; every good gift comes from him; the Christian should do as well as hear God's word; breaking one commandment incurs guilt of all; faith without works is dead; true prayer is effective.
9. Relation to Other N. T. Books.—In the order of time it belongs before the Epistle to the Hebrews. It is pre-eminently ethical in character.
10. Topics for Special Study.—The history of the author, and his possible identity with one of the twelve apostles; the relation of the doctrines of this book and those taught by Paul.

FIRST PETER.

1. AUTHOR.—Peter the Apostle, also called Simon.
2. DATE.—Uncertain; probably between 63 and 66 A. D.
3. TO WHOM WRITTEN.—To the Christians generally in Asia Minor, who were probably for the most part of a Gentile origin, though it is also claimed that those addressed were Jewish believers.
4. HISTORICAL OCCASION.—At a time when Christians were threatened with extreme persecution, when it was needful to show that God's true people were distinct from the Jewish theocracy. It was written from "Babylon," which by some is understood to mean Rome.
5. LEADING TOPICS.—The fact that the church was set apart by God for obedience to the Word and to become holy as God is holy; in the world it is passing through a period of wandering and deprivation, but it has a

hope of an inheritance that is eternal and incorruptible. There are also injunctions to obedience and submission with mutual love.

6. Chief Purpose.—To show the relation of the church to the Old Testament Theocracy; that the former is the true people of God, a chosen nation, royal priesthood, and thus to give assurance to those who were about to pass through severe trial that even in that they were to glorify God.
7. General Analysis.—
 (*a*) Christians are chosen to obedience and holiness, Ch. 1.
 (*b*) Being the true chosen people, Christians are to be submissive, even if they suffer as Christ did, Ch. 2, 3.
 (*c*) To abstain from unholiness and rejoice in suffering, Ch. 4.
 (*d*) Exhortation to various classes, Ch. 5.
8. Special Teaching of the Book.—The inheritance of the Christian is in the future; the prophets foretold Christ's suffering and glory; Christ bore our sins, suffering for the unjust.
9. Relation to Other N. T. Books.—While Hebrews shows the relation of the worship of the Old Testament to the facts

of the gospel, this book shows the relation of the chosen people of the Old Testament to the church.

10. Topics for Special Study.—The history of Peter; his relations with Paul.

SECOND PETER.

1. Author.—Peter the Apostle.
2. Date.—Uncertain, probably not long after the first, a short time before the death of the author.
3. To Whom Written.—To those who have faith in Christ. The letter is general in its application.
4. Historical Occasion.—At the time that Peter, realizing that his death was near, wished to leave for Christians his assurance of the verity of the truths of the gospel.
5. Leading Topics.—The need of fruitfulness on the part of those who belong to Christ; the punishment that will justly befall those who teach falsehood, and an exhortation to look with confidence for the coming of Christ.
6. Chief Purpose.—To show the necessity of growth on the part of the Christian, and that he should be prepared for the revelation of Christ, guarding against the

false assumption that men would not be called to account for their deeds.

7. General Analysis.—
 (*a*) An exhortation to progress in holiness, Ch. 1.
 (*b*) False teachers condemned, Ch. 2.
 (*c*) Judgment may be delayed, but it will surely come, Ch. 3.
8. Special Teaching of the Book.—Christians become steadfast by growth; the prophets confirm the Messiahship of Jesus; the delay of Christ's coming is in order that men may repent; there are to be a new heavens and a new earth.
9. Relation to Other N. T. Books.—This assumes the fact that Christians have already been taught the truths of the gospel for the most part, and seeks to secure a faithful Christian living by reminding them of these.
10. Topics for Special Study.—Tradition concerning Peter's death; the New Testament teaching concerning the end of the world.

FIRST JOHN.

1. Author.—John the Apostle, one of the twelve.
2. Date.—Not known certainly, probably about the time of the Gospel by the same writer, 75–85 A. D.
3. To Whom Written.—To Christians generally, though the apostle had in mind especially, no doubt, those in the churches of Asia Minor.
4. Historical Occasion.—Perhaps just after his Gospel had been published, at a time when there were indications of erroneous beliefs springing up. It is supposed to have been written from Ephesus.
5. Leading Topics.—The character of God, and the nature of the Christian as related to Christ; the character that should distinguish him from the world, exhibiting holiness and sinlessness, walking in the light, having fellowship with God, striving to perfection.

6. Chief Purpose.—To show the natural results of a union with Christ. Those who are in Christ grow like him in character.
7. General Analysis.—
 (*a*) Those in the light should not sin, Ch. 1–2 : 28.
 (*b*) Sons of God should be like God, Ch. 2 : 29–4 : 21.
 (*c*) Eternal life in Christ, Ch. 5.
8. Special Teaching of the Book.—Christians have fellowship with God; all are sinful and need cleansing; Christians should keep the commandments of Christ; as the sons of God they should not sin; Christ gives eternal life; God's great love shown by his sending his Son; faith overcomes the world.
9. Relation to Other N. T. Books.—Closely related to the Gospel of John in amplifying the same truths. It excels the other Epistles in setting forth the divine nature of the Christian, and the holy character that belongs to him. Its theme is Christian perfection.
10. Topics for Special Study.—The meaning of the New Testament doctrine of perfection; the relation of the work of John in Asia Minor to that of Paul.

SECOND JOHN.

1. AUTHOR.—John the Apostle.
2. DATE.—Uncertain, probably soon after the first.
3. TO WHOM WRITTEN.—A Christian woman, probably a widow, with children.
4. HISTORICAL OCCASION.—The apostle had heard that the sons of this woman were walking in the truth, and also that she and they were in danger from the false teaching of certain ones.
5. LEADING TOPIC.—An exhortation to cultivate Christian love and to avoid endorsing error.
6. CHIEF PURPOSE.—To condemn the spirit of heresy, and to show that the individual Christian is to avoid encouraging what is erroneous in the direction of doctrine.
7. GENERAL ANALYSIS.—
 (*a*) Salutation, Ver. 1–3.
 (*b*) Commendation, Ver. 4.
 (*c*) Exhortation to love, Ver. 5, 6.

(*d*) Warning against error, Ver. 7–11.
(*e*) Closing remarks, Ver. 12, 13.

8. Special Teaching of the Book.—Love is shown by obedience to God's commandments; whoever does not abide in the doctrine of Christ has not God.
9. Relation to Other N. T. Books.—It is similar in character to the first Epistle. It is a personal application of the injunction to love God and keep from error.
10. Topic for Special Study.—John's personal acquaintance with the Christians of Asia Minor.

THIRD JOHN.

1. AUTHOR.—John the Apostle.
2. DATE. Probably near the time of the preceding.
3. TO WHOM WRITTEN.—To a man called Gaius; it is not known, however, where he lived, nor the position that he occupied.
4. HISTORICAL OCCASION.—The apostle had already sent a letter to the church where Gaius lived, commending to its hospitality certain ones who had come among the members to preach to the Gentiles, but the letter had not been received, and the authority of the apostle had been withstood, especially by Diotrephes, an arrogant leader among them; he now sends to Gaius commending to him the brethren.
5. LEADING TOPIC.—Commendation of Gaius, urging him to further generosity, and the condemnation of Diotrephes.
6. CHIEF PURPOSE.—To show that the indi-

vidual Christian should manifest his love by hospitality to those laboring for Christ.

7. General Analysis.—
 (*a*) Salutation, Ver. 1–4.
 (*b*) Approval and encouragement of hospitality, Ver. 5–8.
 (*c*) Condemnation of Diotrephes, Ver. 9–10.
 (*d*) Closing exhortation, Ver. 11–14.
8. Special Teaching of the Book.—Christians should abide in the truth; haughty arrogance is condemned.
9. Relation to Other N. T. Books.—Similar to the second Epistle in its application to the individual. It bears especially upon the danger of schismatic tendencies, and encourages help of those who were preaching the gospel.
10. Topic for Special Study.—The teaching of the Epistles of the New Testament concerning the obligation of the individual to secure the conversion of men.

JUDE.

1. Author.—Jude, supposed by some to be the Jude named among the twelve apostles; but more probably he was a brother of the Lord, brother of the James who wrote the Epistle by that name, not one of the twelve.
2. Date.—Cannot be determined with certainty, probably between 70 and 80 A. D.
3. To Whom Written.—Some think to Jews only, but it was probably intended for Christians generally.
4. Historical Occasion.—At a time when there was an indication of laxness in doctrine and practice, when there arose those who were adversaries to the truth.
5. Leading Topic.—A severe denunciation of those who were opposing the truth, with the declaration that they would be punished as were others in Old Testament times, and an exhortation to Christians to remain faithful to God.

6. Chief Purpose.—To show that Christians should be earnest in contending for the faith as delivered unto them by the apostles, withstanding those who oppose it, who merit the severest punishment.
7. General Analysis.—
 (*a*) Salutation, Ver. 1, 2.
 (*b*) Motive for writing, Ver. 3, 4.
 (*c*) Former sins punished, Ver 5–7.
 (*d*) Wickedness of these false teachers, Ver. 8–16.
 (*e*) Such persons foretold, Ver. 17–19.
 (*f*) Exhortation to firm faith, Ver. 20–23.
 (*g*) Doxology, Ver. 24, 25.
8. Special Teaching of the Book.—Some who were highly favored had been afterward punished; some among the churches were becoming sensual; Christians should be built up with faith as the foundation.
9. Relation to Other N. T. Books.—It is closely related to the Second Epistle of Peter. It gives a practical illustration of the importance of clinging to God's Word and of growing thereby.
10. Topics for Special Study.—The book of Enoch, its date and character; the extent to which New Testament writers quote from each other.

THE REVELATION.

1. Author.—John the Apostle.
2. Date.—There are two chief views: According to the uniform opinion and testimony of the early church, it was written about 94–95 A. D. The majority of modern critics think it was written about 68–69, just before the destruction of Jerusalem.
3. To Whom Written.—To the churches of Asia, but not restricted to them in its application.
4. Historical Occasion.—The precise occasion to be understood would depend upon the date accepted as correct. It was at least at a time when persecutions were rife, when there was need of giving encouragement to God's people. It was written while the apostle was on the isle of Patmos, whither he had been banished.
5. Leading Topic. — After delivering the special messages to the several churches of Asia, the author gives an account of the

visions he had seen, by which there was set forth the conflict between the cause of righteousness and that of wickedness, between God's people and their enemies. Difficulty has been found in interpreting the book, and different views prevail concerning its meaning.

6. Chief Purpose.—To show that there is to be recognized a broad distinction between Christians and men of the world; that there is a conflict between the two; and that Christ is to triumph over all his enemies, which involves the triumph also of those who are his.

7. General Analysis.—

Introductory, Ch. 1 : 1–8.

Part I. The seven churches, Ch. 1 : 9–3 : 22.

Part II. The seven seals, Ch. 4–8 : 1.

Part III. The seven trumpets, Ch. 8 : 2–11 : 19.

Part IV. The seven mystic figures, Ch. 12–14.

Part V. The seven bowls, Ch. 15, 16.

Part VI. The sevenfold judgment, Ch. 17–19 : 10.

Part VII. The sevenfold triumph, Ch. 19 : 11–22 : 5.

Conclusion, Ch. 22 : 6–21.

8. SPECIAL TEACHING OF THE BOOK.—Christ lives evermore, and has the power over death and the grave; those that overcome shall share in the promises made to Christ; all honor is to be paid to Christ; the kingdoms of the world are to become the kingdoms of the Lord; all are to be judged by God; those whose names are not written in the book of life to be cast into the lake of fire; there is to be a new Jerusalem for the redeemed, who are to have eternal life.
9. RELATION TO OTHER N. T. BOOKS.—This book occupies a special position. The Gospels give the life and work of Christ while on the earth; Acts depicts the growth of the church through the life-giving power of the Holy Spirit; the Epistles convey instruction and exhortations to the church as the body of Christ; this book gives the triumphant issue of the conflict between Christians and the world, righteousness and wickedness, Christ and Satan.
10. TOPICS FOR SPECIAL STUDY.—Early persecutions of Christians; the destruction of Jerusalem; figurative language in the Bible; the doctrine of the millennium.

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